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Baptist Doctrine Upset

Eli Monroe Borden

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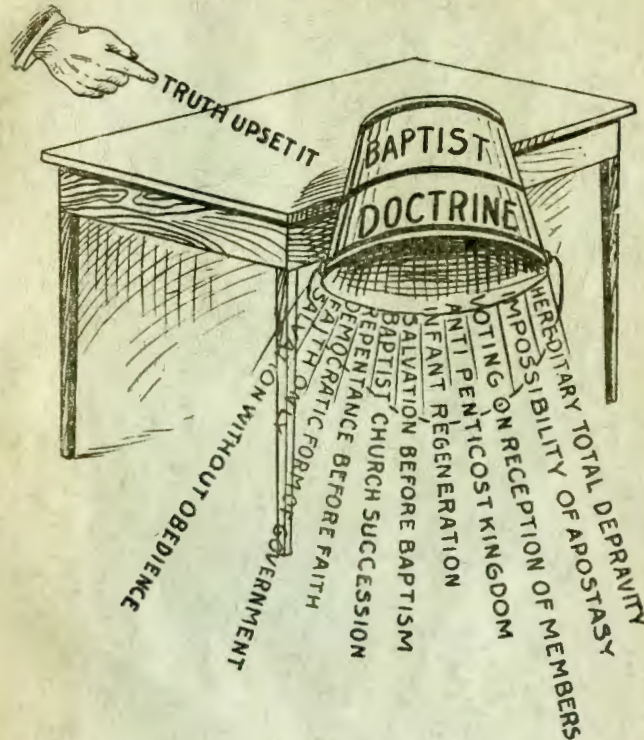
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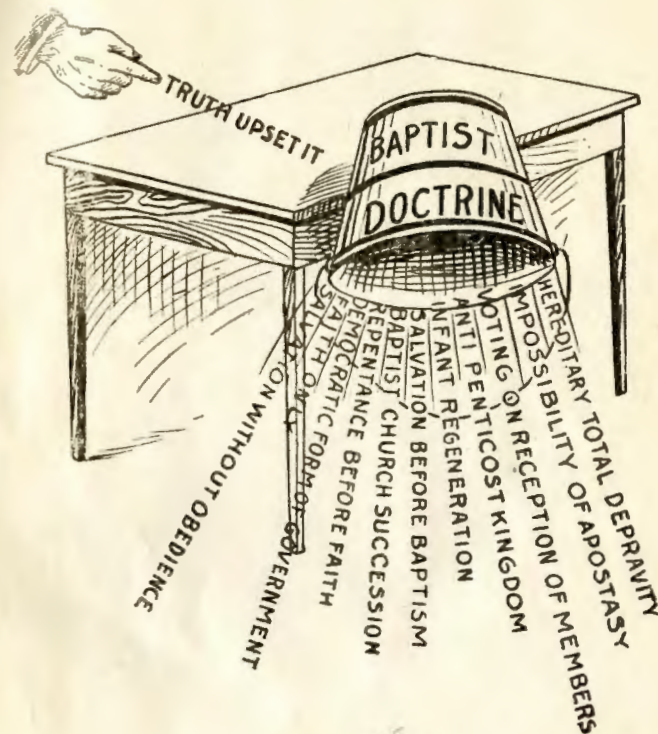


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DEDICATION.

To those who are giving their lives,
For the cause that we dearly love;
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To that beautiful home above.
To those who are loyal children,
And not seeking for worldly fame;
But who prefer the name Christian,
And who will have no earthly name.
To those who are taking God's word,
And from sin are separated;
And who love God and His people,
Is this booklet dedicated.

—*The Author.*

INTRODUCTION

I have no excuse to offer for printing this small volume, only that it, like other Christian literature, may assist in changing sinners from the power of Satan unto God; and leading deluded souls from false theology to the pure word of God.

As there are not too many gospel preachers and Christian papers, there are not too many Christian books.

I ask my readers to examine with candor the passages of Scripture referred to and the arguments made in this little book.

Believing that there are many good honest people among the Baptists, who are willing to accept the truth when they hear it, I present this book, and expect it to do its share of good, and to God we'll give the praise.

—The Author.

CHAPTER I

ESTABLISHMENT OF THE KINGDOM

Baptist Proof Texts Examined

The Baptists affirm that the kingdom or church was set up or established during the personal ministry of Christ, and before his death on the cross. They do not claim any particular place from the beginning of John's ministry to the cross, but argue that it must have been in the early part of his ministry. The Baptists, however, do not agree on that point, some taking the position that it began on Pentecost. These, however, are not in line with the majority of Baptists.

We will now notice some of the proof texts used by the Baptists.

The first argument to which I shall call your attention is what is called "The Song Argument."

Psa. 22:22. "I will declare thy name unto my brethren, in the midst of the congregation will I sing praise to thee."

Heb. 2:12. "In the midst of the church will I sing praise to thee."

Matt. 26:28. "They sang a hymn and went out."

The argument in this is, that the singing was to be done in the congregation (Psa. 22:22) or church (Heb. 2:12) and the only time that Jesus ever did sing, of which we have any account, was just after the supper, and this was during his personal ministry, and before his death.

1. In the first place, the argument does not prove that it was to be his own church, in which he was to sing. It may have been the Jewish congregation.

2. It does not prove who his brethren were; whether Jews in the flesh, or Christians.

3. It may have referred to the singing of the forty and four thousand before the throne (Rev. 13). Paul says that Christ was to be the first born among many brethren, and Rev. 14, those who did the singing, were the "first fruits unto God and to the Lamb."

4. Psa. 18:49 says: "Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name." "For this cause I will confess to thee among the Gentiles, and sing unto thy name" (Rom. 15:9). This sing-

ing was to be done among the Gentiles and there were no Gentiles at the supper.

Second Argument

"The Lord's Supper is a church ordinance, and was instituted in the church and not out; therefore the church was in existence at the supper."

The Baptists believe that baptism is a church ordinance, as well as the Lord's Supper. If the institution of the Lord's Supper before the cross, proves that the church was set up then, the institution of water baptism in the beginning of John's ministry, proves the church was set up then, and no intelligent Baptist believes that.

If baptism is a church ordinance, and existed before the church was set up, why could not the Lord's Supper?

Jesus and the apostles came together to eat the passover, and in the midst of the meal he introduced the supper.

If this was the church, none were in it but the apostles.

His time was near at hand, and they could not celebrate the passover any more before he died, which death would do away with the celebration of the passover, so he introduced that which was to take place of the passover, which was the Lord's Supper. This was only an example. He was showing them how they should do after the church was established. He said: "This is my blood which is shed." He spoke of it, as though it had been done, when it was after that. "Will not drink of the fruit of the vine until the kingdom come."

Third Argument

Luke 16:16. "The law and the prophets were until John, since that time the kingdom of God is preached, and all men, press into it."

Does this prove that the church was set up from the beginning of John's ministry? If so, it proves that it was set up before the calling of the apostles. As far as men pressing into the kingdom in its organized state is concerned, we know that it did not begin with John's ministry.

Fourth Argument

Matt. 11:12. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force."

What was this violence? If it was the influence of the devil, and this kingdom was the Baptist church, the devil had it under his control—took it by force. It suffered violence because the people sought to make Jesus a king, which they failed to do. "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone" (John 6:15).

Fifth Argument

Luke 17:20, 21: "And the kingdom of God is within you."

This is often used to prove that the kingdom was set up before Jesus died. The way that the kingdom was within them, is this: Jesus was there, and he was to be king; the apostles were there, and they were to be the first subjects. So, the material was there, but not prepared or fitly framed together. "But first he must suffer many things, and be rejected of this generation."

Sixth Argument

Mark 1:1. "The beginning of the gospel of Jesus Christ the Son of God."

This passage is often used to prove that the church was set up before the death of Christ. They argue that since the gospel began with John's ministry, the church in its organized form existed there. Now, if because the gospel was preached then, it proves that the church was established then; then since the gospel was preached in the days of Abraham, the church must have been established then. "The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: In thee shall all nations be blessed" (Gal. 3:8). I will admit that where you find the gospel preached in fact, you will find the church established; but the facts of the gospel were never preached until Pentecost. The gospel was preached in promise in the days of Abraham, in preparation in the beginning of John's ministry, and in fact on the day of Pentecost.

Seventh Argument

Matt. 23:13. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against

men; for ye neither go in yourselves nor suffer those who are entering to go in."

1. If this applies to the kingdom in its organized form, Peter had been very careless with the keys of the kingdom.

2. If those fellows had the church of Christ shut up, would not go in themselves, nor suffer anyone else to get in, who was in it?

3. Luke 16:16 says: "All men press into it," and the other says that none are in it. If these two passages refer to the same thing, and that is the church as it existed on Pentecost, they contradict each other. They cannot possibly refer to the church in its organized form.

Eighth Argument

Matt. 3:1, 2. "Saying, Repent; for the kingdom of heaven is at hand."

The main point in this is on "at hand," which they understand to mean present in every sense of the word. "At hand" may mean "just come," or "approaching," but cannot refer to the past. If it had "just come" in the beginning of John's ministry, why did Jesus command the twelve to preach that it was "at hand"? and why don't we preach today that it is "at hand"? Since John and his disciples, as well as Jesus and his disciples, preached "the kingdom of heaven is at hand," until Christ died, we must conclude that it was near, or approaching. The apostles never preached it that way after Pentecost.

While Paul was writing his last letter to Timothy, and knowing that his departure from this life was near at hand, he said: "The time of my departure is at hand." "At hand" here means "near by, approaching." If "the kingdom of heaven is at hand" means that it is here now, then "the time of my departure is at hand" means that Paul was already dead. Did Paul write this letter after he was dead?

Ninth Argument

The Baptists often refer to 1 Cor. 12:28 and Luke 6:12, 13. The first says: "And God hath set some in the church, first apostles." The next refers to the time when Jesus went up into the mountain to pray and called unto him his twelve whom he called apostles. They infer from this that the apostles were set in the church at that time.

It is true that Paul said that the apostles would be set in the church first, but they were not set in at that time. If the church began at that time, it did not begin with the baptism of John on the banks of the Jordan. Paul gives the time when the apostles were set in the church. "Wherefore he saith, when he ascended up on high, he led captivity captive and gave gifts unto men. And he gave some apostles" (Eph. 4:8-11). Then if this referred to the establishment of the church, it took place after Jesus had ascended into heaven.

Tenth Argument

They refer to Luke 19:38, 23:2; John 19:14, and others, to prove that Christ was king when he was here on earth, and for that reason say that the kingdom was set up while he was here in person.

Christ was king in the sense that he was an issue of a royal family. One of the meanings of prince is, "An issue of a royal family." He was a king in that sense when he was born, but he was not a ruling king until he took his seat at the right hand of the Father. "The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." "For he must reign until he hath put all enemies under his feet." This shows that his reign is by the right hand of the Father, and we conclude that his throne is at the right hand of the Father. On the day of Pentecost, Peter said: "Therefore being by the right hand of God, exalted." Christ was not a reigning king until he ascended to the right hand of the Father.

Eleventh Argument

Baptists often say that Isaiah 2:2, 3, "The mountain of the Lord's house shall be established in the top of the mountains," was fulfilled at the time Jesus chose the twelve and sent them to preach under the first commission. This was in a mountain, it is true, but Isaiah said "mountains," and this was a mountain. One singular and the other plural. The statement of Isaiah had no reference to literal mountains, but to governments. "The government of the Lord's house shall be established in the top of the governments." This corresponds with Daniel's statement, "It shall break in pieces all these kingdoms and shall stand forever." Zechariah said that the house of the Lord should be established in Jerusalem, and it was fulfilled on the day of Pentecost.

Twelfth Argument

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take thee one or two more . . . And if he shall neglect to hear them, tell it unto the church." They argue that the church must have been established or they could not have told it to the church. Jesus was evidently giving instructions as to how they were to do when the church was established. Jesus was looking to the time that he would leave the earth, and he was giving his instructions as to how they were to conduct the matter. If he had reference to the time then present, he, no doubt, would have said, "Bring it to me and I will settle it."

Thirteenth Argument

Baptists often refer to Matt. 16:18, "Upon this rock I will build my church," and say that "will build" means "to edify," "to build up," "to strengthen." They say that the passage does not refer to the future.

Thayer's Greek-English Lexicon, in referring to this passage, says it means "to found." "Upon this rock," the fact that Jesus is the Christ. "Other foundation can no man lay," says Paul. Was that foundation laid when Jesus was talking to the apostles? No, for he told them, as was stated in the 20th verse, "Then charged he his disciples that they tell no man that he was the Christ." We know they were not building on that foundation, if they were not allowed to preach that he was the Christ.

CHAPTER II

PROOF THAT THE CHURCH WAS NOT ESTABLISHED
BEFORE JESUS DIED

My first argument will be based on Eph. 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of the twain, one new man, so making peace." The verse before says: "And hath broken down the middle wall of partition between us."

Paul was a Jew, and was writing to a Gentile congregation. He showed the former condition of the Gentiles by saying: "That at that time (the time of circumcision among the Jews) ye were without Christ, being aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope, and without God in the world." This was their condition prior to a certain time, as Paul says in the 13th verse: "Who were sometimes afar off, are made nigh by the blood of Christ." Then until Jesus shed his blood the Gentiles were afar off. But the middle wall is broken down, and the enmity removed in order to make of the twain one new man. Now, since the middle wall was removed in order to make the new man, the new man was not made before it was broken down. What is the middle wall? It was an enmity—a law that included the Israelites, and left the Gentiles out. God made a special promise to Abraham that he and his posterity should enter the land of Canaan, and possess it forever; if they kept his covenant.

Did they keep his commandments—the law—the covenant? No. Jer. 31:31 says: "Behold the days come saith the Lord, that I will make a new covenant." Why make a new one? Did they fail to keep the old one? Yes. Read the 32nd verse. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake." In 1 Sam. 2:38 God said: "I said indeed that thy house and the house of thy father should walk before me forever; but now the Lord said, be it far from me; for them that honour me I will honour and they that despise me shall be lightly esteemed." Then, the promise was based on conditions, for if the Jews had kept the law, it would have been

in force today; because it was to be everlasting to them if they would keep it; but since they did not keep it, he made a new one.

Paul says (Heb. 8:8): "For if the first covenant had been faultless, then no place should have been sought for the second; for finding fault with them, he saith: Behold the days come that I will make a new covenant."

Isa. 5:1: "Now will I sing to my well beloved (the children of Israel) a song, as touching his vineyard (the land of Canaan). My beloved hath a vineyard in a very fruitful hill; and he fenced it and gathered out the stones thereof, and planted it with the choicest vine. * * * And he looked that it should bring forth grapes, and it brought forth wild grapes." The "fence" here is evidently the law of Moses, or the old covenant. The "stones" that were gathered out, were their enemies who inhabited the land, who were delivered into their hands. The "choicest vine" must have been the children of Israel. The "grapes" were good works, but the "wild grapes" were evil works.

The children of Israel were chosen, and God placed them in the land of Canaan, expecting them to keep his law, which they did not, but brought forth "wild grapes;" so God said: "Now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." God said he would break down the wall and take away the hedge. The wall or hedge is that of which Paul spoke, when he said that the middle wall was broken down in order to make of the twain one new man. In Isaiah, God said that it should be done; and in Ephesians, Paul said that it had been done; so, some time between Isaiah and Paul, we find it fulfilled. What was this hedge, or middle wall? Paul says that it was the law of commandments contained in ordinances, or the old covenant. When was the old covenant or middle wall taken away? Zech. 11:10, 11, "I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with the people; and it was broken in that day." The staff, even Beauty, was cut asunder in order to break the covenant, and it was broken in the day that staff was cut asunder. Who was the staff, even Beauty? The next verse answers. "If you think good give me my price, and if not forbear; so they weighed for my price thirty pieces of silver." It was Jesus who was betrayed

for thirty pieces of silver. He is the staff, even Beauty, and was cut asunder while on the cross. Now since the covenant was broken on the day he was cut asunder, and he was cut asunder on the day he was nailed to the cross, we conclude that the middle wall was broken down at the cross. Paul says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." This proves, beyond any doubt, that the old law was taken away at the cross.

Now, since the old law, or middle wall of partition was taken out of the way in order to make the new man, and it was taken away at the cross, we conclude that the new man was not established before his death.

Jesus died in the end of the Jewish age. In Heb. 9:1, Paul says: "But now, once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself." By "world" here, he means the Jewish age or covenant. It could not have reference to the universe—the rocks, hills and mountains—for we know that it had not ended; but the law of Moses did end then.

The expression "new man" implies an old man. The old man was the old Jewish church, governed by the old covenant with Moses as a mediator, and its members were called Israelites. The new man is the church of Christ, governed by the new covenant, with Christ as mediator, and its members are called Christians.

Paul says that when this new covenant is established God would not remember sins once a year, as he did before, but that they would be entirely blotted out. He also says: "Now where remission of these is, there is no more offering for sin." When Jesus was crucified the last sacrifice was offered; and since the last sacrifice is to be offered before there can be actual remission of sins, and since actual remission of sins is the new covenant, we conclude that the new covenant was not established until after Jesus was crucified.

Why is this institution in which all nations may come together, called a man? It undoubtedly represents a man, in some sense, or it would never have been called a man. Any thing with head, members, spirit, blood and law of life can be called a man, because it is like a man. When we find this new man, we find an institution with all the parts that I have mentioned. It cannot be without any of these and be a perfect institution from the standpoint of a church. It

could not be without a head or leader. It could not be without members, for one of the meanings of the Greek *ekklesia* is a congregation. It could not get along without the Spirit, for James says: "The body without the spirit is dead." It could not perform its purpose without blood, for without the shed blood of Christ, there could be no remission of sins. It also needs the law of life, which is the new covenant.

Head

Who is the head of this institution? Everyone will say that Jesus is the head. When was he made head? Let Paul answer. "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church." He was given to be the head after his ascension into heaven. If Christ had a church before he died, it was a headless body.

Members

Who were the first members of this institution? and when were they thus considered? Was John the Baptist the first member of this institution? No, he was never a member of this church; neither did he come to establish a church; but to prepare the way of the Lord. Paul answers the question as to who were the first members of the church. 1 Cor. 12:28, "And God hath set some in the church, first apostles."

Then the apostles were the first members of the church. Were they considered members of the church at the time they were chosen to be apostles?

No, but they were chosen and prepared for that place.

Paul will tell us when the apostles were put in the church. Eph. 4:8: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some apostles." The apostles were the first members of the church, and the three thousand were added unto them.

Spirit

If the church was set up before Jesus died, it did not have the Holy Spirit, for the Spirit was not given until Jesus was glorified. Jno. 7:39. Dan. 7:13, 14 tells us that Jesus re-

ceived his glory when he went to heaven. Joel said that the Spirit would be poured out in the last days; and on the day of Pentecost, when the Spirit came, Peter said: "This is that which was spoken by the prophet Joel."

Blood

If the church was set up before Jesus died, it was without the blood of Christ. Paul said: "Without the shedding of blood there is no remission" (Heb. 9:22). Also: "For it is impossible for the blood of animals to take away sins" (Heb. 10:4). Without the shedding of the blood of Christ there could be no remission of sins, and if the church was established then, it had the blood of animals, and was without actual remission of sins.

Law of Life

The law of life that governs this church is the new covenant—that which was established upon better promises. Christ is mediator. This new covenant was not in force until after Jesus died, because the old lasted up to the cross. Zech. 11:10: "And it was broken in that day." "Was taken out of the way, nailing it to the cross" (Col. 2:14). "Was abolished in the flesh" (Eph. 2:15). The new could not exist as long as the old lasted. "A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away" (Heb. 8:13). "He taketh away the first that he may establish the second" (Heb. 10:9). If the church was set up before the death of Christ, it was governed by the old covenant, and had no life in it.

The next argument will be on Isaiah 2:2, 3.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. * * * And he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." To find the fulfillment of this prophecy, is to find the beginning of the establishment of the church of Christ. If the prophecy was fulfilled before Jesus died, the church was set up then; and if the prophecy were not fulfilled then, the church was not set up then. There are three points to be argued in this lesson.

1. It is to be in the last days.

2. It is to be for all nations.
3. The law and word of the Lord shall go forth from Jerusalem.

Last Days

What age is referred to in the expression, "last days"? Did it refer to the last days of the Jewish age, or the last age of the world? "The last days," is mentioned several times in the Bible. The first we will notice in Heb. 1:1, 2. "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets hath in these *last days* spoken unto us by his Son." The "last days" here is prefixed by the adjective "these" showing that they were in existence then. The Jewish age has passed, and Paul lived and was writing in the Christian age. On Pentecost when the Spirit was dispatched from on high and entered into the apostles, Peter said: "For these men are not drunken as ye suppose, seeing that this is but the third hour of the day; but this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." Joel's prophecy as well as Isaiah's was to be fulfilled in the last days. If Joel's prophecy, which was fulfilled in the last days, was fulfilled on Pentecost, why could not Isaiah's? This could have been the last days of the Jewish age, because they passed away at the cross. Jesus died in the end of the world (the Jewish age).

All Nations

When this church was established its doors were open to all nations. Did this exist before the death of Christ? I answer, No. Before Jesus died he commissioned the apostles to preach to the Jews only. "Go not into the way of the Gentiles or any city of the Samaritans enter ye not, but go to the lost sheep of the house of Israel." At one time Jesus used this expression: "Is it meet that I should take the children's bread and cast it to the dogs?" Jesus never told the apostles to preach to all nations until after he arose from the dead. About ten days before the day of Pentecost, Jesus called the apostles around him and gave them the last commission, in which he said: "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

This is the first time that they were told to go to all nations. Now, if the church had been established before the death of Christ, they would have been told to preach to all nations. But since they were not told to preach to all nations, but to the contrary, we conclude that the church was not set up then.

Luke 24:46 says: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Then he died that the preaching might be done, in his name, among all nations, beginning at Jerusalem. The apostles were unlearned and could not speak in other languages, so they were told to wait in Jerusalem until they received power from on high. Isaiah says: "The law shall go forth from Zion, and the word of the Lord from Jerusalem." The apostles tarried in Jerusalem until the power came, which was on Pentecost, and from there they preached the story of the cross. So this prophecy was fulfilled on Pentecost.

We find the "last days," the gospel that included all nations, the law going forth from Zion, and the word of the Lord from Jerusalem; all on the day of Pentecost.

Jesus says: "Upon this rock I will build my church." If the church had been set up or established at the time the apostles were called, Jesus could not have made this statement as he did. "I will build," places it in the future from that time. The church was not even established at the time he made this statement; because Jesus said: "Tell no man that I am Jesus the Christ." Paul said: "Other foundation can no man lay than that is laid, which is Jesus Christ. * * * I have laid the foundation and another buildeth thereon" (1 Cor. 3:11). "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). Paul laid the foundation at Corinth, by preaching the gospel; and in preaching the gospel he preached Christ as the Son of God. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. * * * For I delivered unto you first of all, that which also I received; how that Christ died for our sins according to the Scriptures; and that he was buried and that he arose again the third day according to the Scriptures" (1 Cor. 15:1). We learn from this that the

foundation upon which the church must rest, and which Paul had laid at Corinth was not preached until after the death of Christ; because it includes his death, burial, resurrection and the fact that he is the Christ. If the gospel which Paul preached is the foundation upon which the church is resting, the church did not exist in its established form, before Jesus died; for he said: "Tell no man that I am Jesus Christ."

David's Seed

2 Sam. 7:12. "And when thy (David's) days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build me an house for my name, and I will establish the throne of his kingdom forever."

1 Chron. 17:11. "And it shall come to pass, when thy (David's) days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom."

We learn from these two scriptures that, while David was dead, and in his grave, Christ would be raised up to sit on the throne, and that his kingdom would be established forever. Where do we find this fulfillment? Acts 2:29: "Men and brethren: Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ."

David was sleeping with the fathers on the day of Pentecost, and Christ had been "raised up" (raised from the dead) to sit on David's throne. One thing we know: if Christ was raised from the dead to sit on the throne, he was not on the throne before his resurrection.

If the church was not established before Jesus died, it must have been on Pentecost. Then, Pentecost would be the beginning time and Jerusalem the beginning place. "That repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:46). Peter, with others, received the Holy Spirit on the day of Pentecost, and when he was preaching to

Cornelius and his house, the Holy Spirit fell on them and Peter remarked: "The Holy Spirit fell on them as it did on us at the beginning." Peter acknowledged the day of Pentecost as the beginning time, and Jerusalem as the beginning place.

Foundation

Eph. 2:20. "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone."

Isa. 28:16. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation."

Psa. 118:22. "The stone which the builders refused is become the head of the corner."

Acts 4:11. "This is the stone which was set at nought by you builders, which is become the head of the corner."

Jesus could not be a "tried stone" until he had been tried, and he was not tried until he had gone through with all the temptations, trials, hardships and sufferings, that he had to undergo. He was not a tried stone until after his death. In ancient times, every stone to be placed in the large buildings was first tested by a strong pressure, and if it could stand the pressure, it was considered strong, and was placed in the wall. Christ was called a tried stone, and was laid as a foundation after the trial. His trial was not completed until he had been raised from the dead.

Historical Proof

Smith's Bible Dictionary, by Prof. H. B. Hackett, D. D., says: "The day of Pentecost is the birthday of the Christian Church."

Orchard's History of the Baptists, pages 1, 2, 3: "The church of Jerusalem was composed of those only who gladly received the word and were baptized. Their unity of spirit was their beauty of holiness. This church was so constituted, is the acknowledged pattern or model, by which other Christian churches were formed. This Christian Assembly, as it was the first, so it is the mother church in the Christian Dispensation."

The Ministry of the Spirit, by A. J. Gordon, D. D., page 61, says: "The church which is his body, began its history and development at Pentecost."

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History of the Christian Church, by Jones, page 50: "As the church at Jerusalem was the first Christian church established by the ministry of the apostles, so it was designed to serve as a pattern, in its faith and order, to all succeeding churches to the end of the world."

Mosheim's Ecclesiastical History, Murdock's Edition, Vol. 1, page 45: "The first of the Christian churches, founded by the apostles, was that of Jerusalem, and after the form and model of this, all the others of that age were constituted."

Baptist Church History, by J. M. Cramp: "I do not admit the correctness of Mr. Wall's statements, because those churches can be traced a great way further back—I was about to say that we can trace their history as far back as the year 31 when the first church was formed at Jerusalem" (Page 113).

Vedder's "Short History" (Baptists): "The day of Pentecost was the birthday of the Christian Church. What existed before in germ then sprang into full being."

J. B. Jeter in "Baptist Principles Reset," says: "The personal ministry of Jesus was preparatory to the constitution of churches. His preaching was eminently searching, and fitted to reform men and make them spiritual and devout; but during his life no church was organized, and his disciples were subject to no discipline, and their labors, except so far as they were directed by his personal attention, were without concert. * * * * The first church was formed at Jerusalem, and this soon became the mother of other churches in various countries" (Page 21).

CHAPTER III

OBJECTIONS TO ANTE-CRUCIFIXION KINGDOM

1. It was set up before the apostles were allowed to tell that Jesus was the Christ. Matt. 16:20.
2. If it was set up there, it was before there was any actual remission of sins. Heb. 9:22 and 10:4.
3. If the church was set up there it had a limited commission. They were told to go to the Israelites only. Matt. 10:5.
4. If the church was set up before the death of Christ, it had no law of life except the old covenant. Zech. 11:10, 11; Col. 9:14.
5. If it was established before the death of Christ it was under the Jewish age, for Jesus died in the end of the Jewish age. Heb. 9:25.
6. If it was established before the death of Christ it was before Jesus shed his blood, and therefore did not have any blood except the blood of animals.
7. If it was set up before the death of Christ it was set up before the foundation was complete.
8. If it was established before the death of Christ it had a rotten foundation, for Judas was a "rotten chunk," and Matthias had to take his place.
9. If it was established before the death of Christ, the apostles did not know it, for they asked him, "Wilt thou at this time restore again the kingdom of Israel?" Acts 1:6.
10. If it was established before the death of Christ, one of the main leaders denied him and cursed and swore. Matt. 26:47.
11. If it was established before the death of Christ, it was composed of men who did not believe in the resurrection of Christ. Mark 16:11, 14. "And their words seemed to them as idle tales and they believed it not." Luke 24:11; John 20:27.
12. If it was established before the death of Christ, it was established before the middle wall was broken down, and therefore it could not be called "The new man" Eph. 2:14, 15.
13. If it was established before the death Christ, it was established before Jesus was made head, and therefore was a headless institution. Eph. 1:22.

14. If the church is the bride and Christ is the groom, and the church was established before the death of Christ, she must have been three days a widow. Rom. 7:4.

15. If the church was set up before the death of Christ, it did not have any members in it, for the first members were set up after the ascension of Christ. Eph. 4:8, 11, 12.

16. If it was established before the death of Christ, it was before Jesus was made Priest, for he was not a priest while he was on earth. Heb. 8:4.

17. If the church was established before the death of Christ, it was established before the Holy Spirit was given. Jno. 7:39.

18. If the church was set up then, it was set up by someone else, for Jesus did not own any church until after he went to heaven. Dan. 7:13, 14.

19. If the church was set up before the death of Christ, it was set up before Jesus took his seat on the throne. 2 Sam. 7:12; Acts 2:29, 30. Christ was raised from the dead to sit on David's throne.

20. The church was not established before the death of Christ, because they did not baptize in the name of Christ at that time.

21. The church was not established before the death of Christ, because Jesus taught his disciples to pray for the kingdom to come.

22. The kingdom was not set up before the death of Christ, because Joseph of Arimathea waited for it at the cross. Luke 23:51.

23. My twenty-third objection to the church being established before the death of Christ, is because historians, and even some Baptist historians, say that it was established on the day of Pentecost.

CHAPTER IV

CHURCH PERPETUITY

I wish the readers to understand that I do not deny the perpetuity of the church of Christ. I deny Baptist church succession. Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). In Dan. 2:44, it is said that the kingdom shall stand forever. Jesus did not say, "Upon this rock I will build my churches," but "Upon this rock I will build my church." Church, here, is used in the singular number, and does not refer to the local assembly, but to the redeemed in the aggregate. There were seven churches in Asia, but they were made up of members of the kingdom, or the church that Jesus said he would build upon the rock. The local assembly is organized with elders and deacons. Jesus is the head of the church that contains the redeemed in the aggregate. This church is called a new man. The reason that it is called a man is because it has head, members, spirit, blood and a law of life. Christ is the head (Eph. 1:22), all Christians are members, the Holy Spirit is the teacher, the blood of Christ is in it, and the new covenant is the law of life. It takes all of these things to constitute the church of Christ. There is no doubt in my mind that the same church is in existence today, and has been ever since the day of Pentecost. Who is willing to say that Christ has ever ceased to be the head of the church? Could he be the head of that which has no existence? All Christians, in every century, from the days of the apostles to our time, were members of the church of Christ. It is not necessary to find local congregations in order to find the church of Christ, for a man is a member of the church of Christ when he obeys from the heart that form of doctrine, if he is a hundred miles from any local congregation. The Holy Spirit is the teacher in the church of Christ, and he has not ceased to do his work. There has never been a time since the day of Pentecost when the blood of Christ could not forgive sins. The new covenant has not ceased to be. Everything that goes to make up the church that Jesus said that he would build

upon the rock, has had a continual existence from the days of the apostles to our time.

I do deny Baptist church succession. It could not have a succession from the apostles to our time, from the fact that the Baptist church was unknown in apostolic times. Some Baptists argue a succession of Baptist churches from the days of the apostles to our time. The Baptist churches were not known in the world until the seventeenth century.

The doctrine the Baptists teach forces them to argue a succession of regularly ordained Baptist preachers from the days of the apostles to our time, and no one can attempt a greater task. The idea is that no one is a true Baptist unless he has been baptized by a Baptist preacher, who has been ordained by a Baptist preacher, who is in the line of succession of "hands on heads" from the days of the apostles to our time. One break in the chain will do away with what they call scriptural baptism.

Dr. William Jones, in the preface to the first edition of his "History of the Church," says: "To attempt to trace a regular succession of ordained bishops in the valleys of Piedmont, or any other country, is laboring in the fire of very vanity, and seems to me to proceed upon mistaken views of the nature of the kingdom of Christ."

The scholarly Armitage says, in his "History of the Baptists," on page 2: "The very attempt to trace an unbroken line of persons duly baptized upon their personal trust in Christ, or of ministers by lineal descent from the apostles, or of churches organized upon these principles, and adhering to the New Testament in all things, is in itself an attempt to erect a bulwark of error. * * * If no trace of conformity to the New Testament could be found in any church since the end of the first century, a church established today upon New Testament life and order, would be truly a historical church from Christ, as the church planted by Paul at Ephesus."

Rev. Heman Lincoln, D. D., Professor of Church History in Newton Theological Seminary, says: "In glancing over the columns of the Central Baptist, I was attracted by your article. [Article written by Prof. Norman Fox of Williams College, Missouri.] Its sober views accord with those of all scholars who have given the matter a thorough investigation. I have never known but one Baptist of large learning and sober judgment who held a different opinion. The late Dr. J. Newton Brown believed that a succession

of true Baptist churches could be traced in a direct line from the apostolic age to our time. Therefore the Publication Society employed him to prepare such a history. Five years passed, I think, before the first volume of the work was ready for the press. But when the manuscript was submitted to wise judges, it failed to meet their approval, and was never published. Your position, I think, is the only safe one. We can attempt nothing more, with our present data, than to prove the existence of Baptist principles from the apostles to our time. To trace a line of churches, holding these principles, unmixed with radical errors, no wise and cautious student will undertake."

Dr. George W. Northrop, President of Chicago Baptist Theological Seminary, and also an able historian, says: "The idea of an unbroken succession of regular Baptist churches from the days of the apostles to our day, is sheer historical picture. My opinion is that it is altogether impossible to make out an unbroken succession of witnesses for the truth, outside of the Catholic church. I should prefer to attempt almost any other intellectual achievement conceivable."

Rev. David Weston, Professor of Church History in Hamilton Theological Seminary, quotes from a private letter of Dr. Cramp, author of Baptist History, as follows: "Many of our brethren indulge in the pleasant thought that Baptist churches may be traced all the way back to the apostles. That they existed in that age, I know very well, but from the establishment of infant baptism to the reformation is a very dreary time. The chain may be there, but it only appears now and then, and the connecting links are wanting. Some of our historians are credulous, some are careless."

Dr. Howard Osgood, Professor of Church History in Crozier Theological Seminary, regarding this discussion, says: "So far as I know, history does not tell with a clear voice of Baptist churches from the fifth to the tenth centuries. I do not think the unbroken succession necessary to establish the validity of any Baptist church."—Christian Record, of August, 1873.

To take Baptist churches as they now stand, they can only be traced a short distance back.

As I have stated before, Baptist churches were not known in the history of the world until the seventeenth century.

Benedict says: "The first regularly organized Baptist church of which we now possess any account, is dated from

1607, and was formed in London by a Mr. Smith, who had been a clergyman in the church of England." History of the Baptists, page 304.

"Possibly it was in October or November, 1606, that Mr. Smith got away from England to Amsterdam with a company of his brethren. Smith and his followers did not unite themselves with the church of Johnson and Ainsworth, which had been established already, but organized a church of their own, that was known as the second English church." (*Smyth, Differences of the Churches of the Separation*, 1608, title page.) (*Whitsitt*, page 50.)

Though it is claimed by Benedict that the first regularly organized Baptist church was organized in 1607, the name Baptist was not used until 1644.

"Baptists. A name first given in 1644 to a congregation of English Separatists, who had recently restored the ancient practice of immersion. These congregations were the first in modern times to maintain that immersion is essential to valid baptism; other bodies had practiced immersion, but without such teaching."—*New International Encyclopedia*.

This body of people had existed before the introduction of immersion, but only a short time, and were not general in the practice of immersion until 1641. "The Arminian or General Baptists originated first. About 1606, a congregation of Separatists at Gainsborough fled to Holland to escape persecution and established at Amsterdam. Their leader, John Smyth, had been a clergyman in the church of England."—*New International Encyclopedia*.

"John Smyth founded a church upon the Baptist model, believer's baptism and a regenerate church membership; but, organically speaking, this was the 'beginning' of the present denomination of Baptists, though begun with an unscriptural form of baptism."—*English Baptist Reformation*, by Lofton.

"Baptist history based upon the teachings of such men as Smyth, Helwys, Morton, Busher, Spilsbury and others who laid the organic foundation of the Baptist denomination of today. Blunt restored immersion to the Baptists; Keach restored ministerial support and singing in the church. Andrew Fuller restored theology; Carey restored missions; our fathers of 1776 restored liberty; somebody must yet restore a plurality of elders to Baptist churches; but our organic foundations were restored in 1611 and

1633."—*English Baptist Reformation*, page 25.

Another thing that I wish to bring before the mind of the reader is that John Smith, the founder of the "First regularly organized Baptist church," baptized himself, and history seems to bear out the idea that it was by effusion.

"Coming into closer intercourse with the Mennonites he was induced to believe that the baptism which he had administered to himself and his people was not altogether orderly, and to regret the course he had pursued."—*Scheffer*, page 127. *Whitsitt*, page 51.

Mr. Helwys, one of the number that Smyth baptized, said: "Although there be churches already established, and ministers ordained and sacraments administered orderly, yet men are not bound to join those former churches, but may, being as yet unbaptized, baptize themselves (as we did) and proceed to build churches of themselves."—*Whitsitt*, page 66.

"He (Smyth) became convinced that infant baptism is not warranted by the Scriptures, and he therefore baptized himself, no doubt, by effusion."—*New International Encyclopedia*.

Mr. Smyth did not stay with this church very long as he soon became of the opinion that his act in baptizing himself was not altogether orderly, so he, with seventeen women and fourteen men, left this church with a purpose to join the Mennonites. The Mennonites did not seem quick to receive them, and soon after this Smyth died, and was never admitted into the Mennonite church. After his death, his followers continued to ask for admittance in the Mennonite congregations, which was at last granted, and that, too, without repeating their baptism.

Helwys, Smyth's successor, continued the work until his death. Then John Morton stood at the head of the movement. By 1626 there were five of those churches in England, and by 1644 they had increased to forty-seven.

Baptists are not all willing to trace a line through the General Baptists, with John Smyth as their founder but rather hold to the Calvinistic Baptists, or as they were called, "Particular Baptists."

"The Calvinistic, or Particular Baptists, sprang from a congregation of Separatists, established in London in 1616. In 1633 some members of this congregation, who opposed infant baptism, peacefully separated from the main body, a part of them receiving a new baptism; and soon afterwards John Spilsbury became pastor of the new congrega-

tion. In 1640 a further division in the original church occurred by mutual consent, and some of those composing one of the new congregations soon became convinced that immersion is the true Scriptural baptism. Knowing none in England who practiced such baptism, they sent one of their number, Richard Blunt, to Holland. There was at Rynsburg, a Collegient church of Mennonites, who adopted immersion in 1619."—*New International Encyclopedia*.

"The other leading item is that Mr. Blunt was sent to Holland in 1620 to obtain immersion; that he went to John Batten, well known as teacher among the Collegients, and receiving the rite at his hands, returned to England. * * * Prior to 1641 the followers of Helwys and Morton on one hand and the followers of Spilsbury on the other were in the practice of sprinkling and pouring for baptism; in the year 1641 immersion was fetched out of Holland and a new epoch was introduced."—*Whitsitt, page 89*.

We find that Mr. Blunt received his baptism from John Batten, but who baptized John Batten? "I have already shown in Chapter III that none of the Ana-Baptists of Holland were in the practice of immersion prior to 1620, at which time the rite was introduced again into that country by John Geesteranus at Rynsburg."—*Whitsitt, page 70*.

Now if the Collegients were Baptists, and were in the line of succession that the Baptists talk about, they might have some claim of succession, but as the Collegients were not Baptists, they cannot lay claim to it. Who were the Collegients? "They were said to be all, either Arians or Socians. They never communicate in the College, but meet twice a year from all parts of Holland, at Rynsburg. Admitting every one that presents himself, professing his faith in the divinity of the Holy Scriptures, and resolution to live suitably to their precepts and doctrines without regard to his sect or opinion. They have no regular ministers, but each officiates as he is disposed."—*Milner, page 403*.

The Collegients would not be accepted by any Baptist community today, as they had no regular ministers. They had immersion, but had only had it about twenty years. No Baptist can pass this period of time with immersion and a regularly ordained ministry, according to their plan.

But the question is, do the Baptists claim a line through these people? Baptists are not willing to claim Roger Williams as a Baptist in the line of succession, but undertake to bring immersion from England to America.

"Mr. Lucar, who had been baptized or immersed in 1641, when Blunt brought back the right from Holland (Gould, Introduction, page cxxiv.), and who may have come to Rhode Island when Williams returned with the charter in 1644, supplies the best solution of all questions here solved. Mr. Lucar is supposed in turn to have brought immersion to America."—*Whitsitt, page 158*.

Prof. Newman's History, page 50, says: "Mr. Lucar is a link between the earliest Particular Baptists and the church at Newport."

The Particular Baptists are those who sent to Holland to get immersion from the Collegients.

Listen to J. R. Graves: "The oldest Baptist church in America is the one now existing, with her original articles of faith, in Newport, R. I., and she was planted by Dr. John Clark before Williams was baptized. He received his baptism in Eld. Stillwell's church in London, and that church received hers from the Dutch Baptists of Holland, sending over a minister to be baptized by them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and theirs to the apostolical church."

You can see from the above that Mr. Graves claims a line through these people. If these Dutch Baptists were descendants of the Waldenses, and they were like their ancestors, had no regular ministers, how can there be a line of succession according to the Baptist doctrine? Will the Baptists of today recognize a church without regular ministers and no church government? Mr. Graves claims that these people were descendants of the Waldenses, and also of the Donatists. What is said of the Donatists?

M. M. Good, in his work, "The Church in History," from the Watchman, a leading Baptist Journal, quoted the following:

"We have never been able to feel much interest in the efforts to make out an unbroken succession of Baptists churches from the age of the apostles to the sixteenth century, since which time the history is tolerably clear. When we are told the Novatians, Donatists and other ancient heretics were Baptists, we are compelled to think they did us not much credit; indeed, we are strongly of the opinion that persons holding like views would find it no easy matter to enter the fellowship of Baptists at this day."

Who was Novatian, the founder of the sect called Novatian? "A Roman presbyter of the third century, noted chiefly for the schism to which he gave his name. He was converted in mature life, during an illness, and received only clinical baptism (an incomplete form of the rite, sometimes administered to the sick), which was afterwards charged against him as a canonical defect, yet it did not hinder his ordination to the priesthood."—*New International Encyclopedia*.

How does this sound for a Baptist?

The reader can begin to see what the Baptists have to go through when they undertake to trace a line of Baptist succession back through the different denominations.

CHAPTER V

HEREDITARY TOTAL DEPRAVITY

The above words express the Baptist idea of the condition of men and women at the time they are born into the world. They say that a man's condition is such that he is unable to do a good deed, and cannot do the commands of God until the depravity has been removed. They often compare the salvation of a totally depraved man to the Spirit entering the valley of dry bones, and causing them to be clothed in flesh. Mr. Bogard said: "Too dead to hear right or see right." "The depravity of man is total."—*Dagg*. "Depravity is natural to man; it is born in him, and not acquired in the progress of life. * * * It traces human depravity to our very birth. * * * All men are born under just condemnation of God."—*Dagg*. The third article of faith gives it strong: "We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse." From the above, the reader can get some idea of the doctrine. "All mankind," in the article is bound to include infants as well as adults.

Proof Texts Examined

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually."—Gen. 6:5.

This passage does not prove inherent depravity. It only shows that those people were wicked, and that continually. When God saw this condition of man, it grieved him to his heart that he had made him. They were not born sinners, but were sinners from youth. (Gen. 8:21).

Second Argument

"They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any

that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." Psa. 14:2, 3.

This proves that people became very wicked, but it does not prove that they were "opposite to all good," neither does it prove that they were sinners from birth. "They had all gone aside." They could not have gone aside if they had been born that way. "They are altogether become filthy." How could they become filthy, if they had been born that way?

Third Argument

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

The Baptists infer from this that David was born a sinner, but the passage does not say that. There is sin mentioned in the verse, but it was on the part of the mother. His mother sinned in his conception. "In sin did my mother conceive me." Suppose you hear a boy say, "In drunkenness my teacher whipped me," would you not understand that the teacher was drunk, or would you think the boy was drunk?

Fourth Argument

"As it is written, there is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes. Rom. 3:11 to 19.

That these people were very wicked, I am not here to deny, but I do deny that this scripture has a general application. The very scripture itself is proof that the doctrine of inherit depravity is not true. It did not say that these people were born that way. "They are all gone out of the way." How could they go out of the way if they had been born out of the way. How could they become unprofitable

if they had been born that way? "Whose mouth is full of cursing and bitterness." Little infants cannot talk, therefore this could have no reference to infants. "Their feet are swift to shed blood." This cannot be said of infants. The advocates of this doctrine place the infants in a horrible condition. Jesus said of little children, "For of such is the kingdom of heaven."

Fifth Argument

"And you hath he quickened, who were dead in sins. * * * Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others" (Eph. 2:13).

The alien is dead in his sins, but he was not born that way. He is not so dead that he cannot obey the gospel. The Spirit quickens, but it is in words, and the man is not too dead to hear. They were by nature the children of wrath, but "by nature" does not always mean "by inheritance."

Sixth Argument

It is supposed by the Baptists, and many others who advocate this theory, that when Adam and Eve sinned they became totally depraved, and that it has been transmitted from parent to child down to the present time. It is just as logical to suppose that if Adam had been only partially depraved, that his posterity would have been the same.

The history of human events is traced through Noah and his family, who were all righteous. We are descendants of Noah and his family, and they were righteous, and why not say that we inherit righteousness. Righteousness is just as easily inherited as depravity.

CHAPTER VI

HEREDITARY TOTAL DEPRAVITY NOT TRUE

Hereditary means "transmitted from parent to child." Total means "all." Depravity means "sinful corruption."

The advocates of this theory claim that man is "opposite to all good and wholly inclined to evil." They mean that man is inherently unfit for heaven. That the little infant in its mother's arm is totally depraved and unfit for heaven. To say that the "lay members" of the Baptist church do not all believe in this theory, is to tell the truth. They are usually surprised when they learn that it is taught in the creed. Mothers, do you believe that your innocent babe is depraved." No woman believes it.

If the Baptists had all been women, that doctrine would not have been in the creed.

They do not exactly believe in infant damnation, but such is the consequence of the doctrine.

(1) They say all infants are totally depraved.

(2) They say that no totally depraved person will get to heaven.

(3) They say that sinners believe in order to salvation.

(4) Infants cannot believe, therefore they are lost.

They do not believe that infants are lost however, but, when crowded, they say that if little infants die, they are regenerated just before they die. Now, listen! I will give \$5.00 to any man, who will show me one statement in the Bible that gives a plan to save the infant.

If there is but one plan to save alien sinners, and that is faith in Christ, and infants are alien sinners, there is no chance for them. Again, if they are regenerated just before they die, it makes two plans of salvation. It is not possible to regenerate infants. A person must degenerate before he can be regenerated. The infant must get away from God before it can be brought back.

Christ and the Baptists do not agree very much on the infant question. Jesus said: "For of such is the kingdom of heaven." The Baptists say: "They are totally depraved." Jesus taught adults—alien sinners—that in order to be saved, they must become as little children. Do Baptists understand that they must become totally depraved?

When a man is converted, he is supposed to be better. If when a man is converted, he becomes totally depraved, what was he before he was converted? Was he teetotally depraved?

If when adults are converted, they become as little infants, and little infants are totally depraved, and have to be regenerated at death, will not the adults have to be regenerated at death, too? The fact is, infants are not in a lost condition and do not have to be saved. Why do people stay with a theory that is inconsistent? If the Bible teaches anything plainly, it teaches that man must answer for his own sins. A man cannot inherit sins. "Sin is a transgression of law." Another man's guilt will not condemn you. A man will be punished for his own sins and not for Adam's transgressions.

The definition of total depravity, as given by the advocates of this theory, is "opposite to all good and wholly inclined to evil." No man is opposite to all good. Even men whom we class as the worst of men, have their good traits.

Out in Texas, men who drive cattle for a livelihood are mostly of a wild character. Though many of them swear at almost every breath and do all sorts of bad things; yet they are willing to help the widows and orphans; something that cannot be said of some of those who pretend to be Christians. The rich man who lifted up his eyes in hades, had a good thought. Though he missed the mark and was suffering the consequence of the same, he did not want his brethren to come there. A man does not become entirely destitute of good deeds.

Many people who are considered totally depraved, are far better than some who claim to be Christians. The Bible, nowhere, says that men are opposite to all good. The advocates of this theory claim that man is unable to obey the gospel while in this totally depraved condition, and from this, grew the idea that a man cannot do anything to save himself. I once heard a man make the following illustration of this doctrine. He said:

"A two-story building is on fire, and a man is asleep in upper story. I know it means a horrible death unless he can escape. I put a ladder up to the window and climb up, and do I say: 'John! John! the house is on fire?' No, I do not. I climb the ladder, go in where he is asleep, take him in my arms and take him out of danger. He did not save himself. That is the way God saves us."

The above is an exact illustration of the doctrine in consideration. This man asleep upstairs is supposed to represent the human family. But suppose there are two men upstairs instead of one? We hear the alarm, "the house is on fire and two men are asleep in the upper story." Quick work is to be done. The rescuer climbs the ladder to the window, but does not raise the alarm. He walks up to where the two men are asleep, he views them, "one to be taken and the other left." He finally takes one in his arms to a place of safety, and leaves the other to burn. He says, "I saved him." Yes, but what did you do with the other? "Oh, I left him." Could you have saved him? "Yes, I suppose I could, but—but—" Yes, and it is "but" on, for the answer stops. The man could have saved him, but did not. Who was responsible; the man asleep? No, but the man who could have saved him. Is this the way God does? When the man climbed the ladder to the window, why didn't he raise the alarm, wake the men, and let them both be saved? If a man is totally unable to help himself, and has nothing to do in his salvation, God is responsible for all of the lost. "Awake, thou that sleepest and rise from the dead." Wake them up. Raise the alarm. Tell them there is danger ahead; and let them change their course.

Man is a free moral agent, and it is left with him, he is able to choose the right. What is the use to send missionaries to foreign lands to tell them to repent, if it is not in their power? When Jonah told the men of the wicked city to repent, did he know that they could not repent until God operated on the mind in a supernatural way? Such doctrine! But it is still worse. This doctrine makes the innocent babes as guilty before God as the man who has been a murderer and a drunkard for years. Can this be true? Is the babe a sinner? Let me answer and I will say, no. Sin is not transmitted from parent to child. Sin is a transgression of the law, and cannot be inherited.

If men can, and do, inherit sin from their parents, and man is weighed down, not only with his own sins, but the sins of his ancestors of six thousand years, we might be led to exclaim: "Who then can be saved?" In order for this doctrine to be true, there must be a chain of totally depraved persons back to Adam, as they claim it started with him. We are not only the descendants of Adam, but also of Noah. The world of human beings was blotted out to Noah. Noah and his family—eight persons—once consti-

tuted the human family. Noah and his family were righteous. Could any person say that he was totally depraved? If not, how can we be totally depraved? "Yes," says one, "But Noah still had that nature." Yes, he had the nature, and so did Adam before he sinned. Adam was not driven out because he could sin, but because he did sin.

"Hereditary total depravity!" That men are wicked, and some of them very much so, I do not deny, but sin, as I have said before, cannot be inherited. There was something in Adam that caused him to yield to temptation, and that is transmitted to all of his posterity, but that is not depravity. If Adam became totally depraved when he sinned, and for that reason was driven out of the Garden of Eden, where is the evidence that he will ever go to hell for it?

Many people who teach this doctrine are not willing to admit its consequences, neither can they disprove them. If man is passive in the hands of God, and cannot do anything in order to his salvation, how can he be responsible?

You know that some people have curious ideas about the judgment, and according to these ideas we want to picture a judgment scene with this doctrine as a prominent feature.

"Depart ye cursed into everlasting fire."

"Lord, why do you say that?"

"Because you were dead—totally depraved—and unable to do anything to save yourself. You were born a child of the devil, and remain such today."

"Were these men whom you have saved, also such as I am?"

"Yes."

"Did they do anything that caused you to save them?"

"No. Didn't I tell you that they were dead, helpless and under condemnation to eternal ruin? But when they were in that condition, I looked down upon them in tender mercy and brought them out."

"Had I done anything that caused you to pass me by?"

"No, you were opposite to all good."

"Could you have saved me then, the same as you did those others?"

"Yes, I could have done so, but did not choose to."

"Did not your teachers on earth say that you were not a respecter of persons? While I was on earth the preachers whom I heard, told me that I could not help myself out, but that I must depend on you. They had me at the mourn-

er's bench, and the anxious seat, they prayed to you that I was ready, but when you did not send down that converting power, they told me that I was not ready. Finally I came to the conclusion that if I was actually helpless, as they told me that I was, I was a fool for trying to help myself, and here I am at the judgment, still helpless and unsaved."

"Yes, my preachers preached that I am no respecter of persons."

"Lord, please tell me why you saved those men and did not save me."

"Great is the mystery of godliness."

If the doctrine be true, God could not answer these questions except to say that he did not want certain ones to be saved, and that would contradict the statement that "God wills that all men should come to repentance."

Draw a picture of a cruel father, who sees his little son tied fast to a post, and knows that he cannot move, but he says to him: "Come here, Bob." Bob does not come because he is not able. But the father insists: "Come on, or I will punish you." Still the helpless boy does not come. He only wishes that he could. The angry father whips the boy. The boy cries pitiably. Did he do right? No man's idea of justice would say that the father was right. How cruel! God's idea of justice is far from punishing a man for not doing that which he is not able to do. He offers salvation to all who will come to him. Instead of man's being told that he is unable to come to Christ, Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." If man is unable to come, why should Jesus tantalize him by asking him to come? I am truly glad that man has the power to do the will of God. When we all stand at the judgment bar of God, and he tells the righteous to enter the everlasting home of joy and peace, he will give as a reason: "I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was naked and ye clothed me; in prison and ye visited me."

The doctrine of hereditary total depravity is the very foundation of many churches of the present time. The mourners' bench idea of "getting religion" originated on the strength of this doctrine, and it is also a foundation of infant baptism. The M. E. Discipline says: "God grant that the old Adam in this child may be so buried that the new man may be raised up in him." Baptists have no right

to condemn infant baptism, as long as they teach hereditary total depravity. The Baptists refer to many passages to try to prove this doctrine, but the whole fabric rests on the expression, "In the day that thou eatest thereof thou shalt surely die." If this means spiritual death, they have good reason for their claims; but if it has reference to natural death, there is not the slightest reason for the existence of such a doctrine. This is a statement that was made to Adam in the garden of Eden, concerning the tree of knowledge of good and evil. When Adam transgressed the law of God, he was separated from the tree of life, in order that he might die. All of Adam's posterity share the penalty of his disobedience, which is natural death. But advocates of this theory tell us that the penalty is spiritual death. Where is the proof? There is none, Paul clearly shows that it was natural death. "For, as in Adam all die, even so in Christ shall all be made alive." Does this refer to spiritual death? If so, universal salvation would be the result. But read the verse above. "For since by man came death, by man came also the resurrection of the dead." Now read the verse below. "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

This shows beyond doubt that the penalty to the law given to Adam, was natural death. The infant dies as well as the adult, but the infant is not spiritually dead.

A strong proof that infants are not sinners, is that God has not laid, in his word, a plan for saving them. Another proof is that Jesus says, that sinners are to be converted and become as little children. Why become as little children, if little children are totally depraved?

"Yes," says one, "but they inherit that Adamic nature." I do not doubt that in the least, but Adam had his nature before he sinned, Adam was not punished for having that nature, but because that nature sinned.

They say that this inherent corruption is dated from Adam's disobedience and is the cause of all actual transgressions. If that be true, how did Adam commit an actual transgression? If inherent depravity is the cause of all actual transgressions, from whom did Adam inherit his corruption? 1 John 3:4, "Sin is a transgression of the law." If sin is a transgression of the law, it cannot be inherited.

This doctrine is often illustrated with three glasses of

water. I put one grain of poison in one glass, two grains in the next and three grains in the next. Every part of the water is poison, still one has more poison than the other. Each glass of water is totally poison.

This water is supposed to represent Adam and Eve when they were first created, and the poison is supposed to represent the poison from Satan. One drop of the poison, they say, made the good all bad. But finally God comes along with his drop to drop into the man that was made all bad by the devil's drop. But the Baptists say that God's drop only made the bad man part good, as they say that the outer man remains depraved all the days of his life. According to this, the devil's drop had more power than God's drop.

CHAPTER VII

THE CONDITIONS OF SALVATION.

I wish to devote the first part of this chapter to the order of repentance and faith. The Baptists make a great ado about repentance preceding faith, and argue that a man should repent before he believes. We will now notice a few of their proof texts:

1. "Repent ye and believe the gospel" (Mark 1:15). The preaching of John and Christ was to the apostate Israelites. They had sinned against God. No one can deny that they were believers in God. They were now commanded to turn from their sins and believe the gospel. They were believers in God before they repented, therefore they did not repent before they believed.

2. "Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward the Lord Jesus Christ" (Acts 20:21).

This does not say that they were to repent before they believed. The order of mention is not always the order of the occurrence. If it was, a man would have to confess a thing before he believed it to be a fact. "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:10).

Baptists will admit that a man must believe the gospel before he repents, but that they call historical faith. We say that the faith of the man of God begins before repentance and ends when we receive eternal life. I find nothing said in the Bible of two kinds of faith, one historical and the other a saving faith.

Paul says: "Now faith is the substance of things hoped for and the evidence of things not seen" (Heb. 11:1). "Substance" in this place is from the Greek word, *upostasis*, and it means "under, a basis, foundation." This is its first meaning. Its secondary meaning is "dregs, sediment," or that which sinks to the bottom. If it is the basis or foundation, how can repentance precede it?

Paul says that the goodness of God leadeth us to repentance (Rom. 2:4). What God has done for us in sending his only Son to die that we might be saved, is a demonstra-

tion of his goodness, and that is what leads us to repentance. Can it lead the man to repentance who does not believe it?

Salvation Before Baptism

The Baptists teach that a man is saved before baptism. They require each candidate for baptism to confess that he feels like he is saved before they will baptize him. I will now notice a few of their arguments.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8).

This is one of their proof texts, but it does not teach their doctrine. It is a fact that cannot be denied that a man is saved by the grace of God and through faith. Then, it is not a question as to whether faith is necessary to salvation, but whether it, without baptism, will bring the sinner to salvation. I believe that we are saved by faith, but it is after baptism. The children of Israel had to march around the walls of Jericho thirteen times before they fell, yet the apostle says that they fell by faith. If it could be said of the walls of Jericho that they fell by faith, though they had to work seven days in order that they might fall, it can also be said of us that we are saved by faith, though we have to submit to baptism in order to be saved. There is no getting around this argument. This one argument meets all of the passages that they can introduce to prove that a man is saved by faith alone. If they can show one passage that says a man is saved by faith alone, then they will have proved their position.

2. "For we are all the children of God by faith in Christ Jesus."

They often refer to this passage in proof of the doctrine under consideration. This only proves that a man is saved by faith in Jesus Christ, and I am confident that no man will be saved without it. But why don't they refer to the next passage? "For as many of you as have been baptized into Christ have put on Christ." A man must be in Christ before he can be saved by faith, and Paul says that we are baptized into Christ. It is a sure thing that a man does not believe into Christ.

3. "Not by works lest any man should boast" (Eph. 2:9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

They depend upon these passages, and many others of like import, to prove that salvation is before baptism. They

think that "not by works" here has reference to baptism. If Paul had reference to anything that God has commanded us to do, then we should not be saved by faith, for Jesus says: "This is the work of God that ye believe" (John 6:29). Baptism is really not called a work in the Bible, and it is not as much a work performed by ourselves as faith, for we do our own believing, but we have to get some one else to baptize us. If we are saved by what we don't do and not by what we do, then baptism would be the only thing that would save us. We do our own believing, repenting and confessing; but all we can do in baptism, is to submit to it. All through these letters Paul is drawing the contrast between the law and the gospel. The old law is called the law of works and the new law is called the law of faith.

"But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold, I lay in Zion a stumbling stone and rock of offense; and whosoever believeth on him shall not be ashamed. Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. 9:33 and 10:1-3). These people were trying to keep the law of Moses after it had been taken out of their way. They were trying to be saved by the law, and Paul condemned it.

4. The thief on the cross, they say, was saved, yet he was not baptized. I have never denied that the thief will be saved, but that does not prove that we are saved before we are baptized. If the thief was not baptized at all, how can they prove that he was saved before he was baptized? The thief died before the new law was instituted and came into force. This proposition is confined to the new law. Abraham, Isaac and Jacob all died under the old dispensation, and they were not commanded to be baptized.

5. "Whosoever believeth that Jesus is the Christ is born of God" (1 Jno. 5:1).

They try to prove by this passage that a man is saved by faith alone, but it does not prove it, and besides that James

says: "See then how that by works a man is justified, and not by faith only" (James 2:24). John did not only say that a man was born of God by faith, but he also said, "Every one that loveth is born of God" (1 Jno. 4:7). And also "Every one that doeth righteousness is born of him" (1 Jno. 2:29). Does he mean that a man is born three times? once by faith, once by love and once by doing righteousness? The fact is, there is only one birth mentioned, and it takes faith, love and doing righteousness to bring it about. The man who depends on faith alone will miss the mark.

CHAPTER VIII

DESIGN OF BAPTISM

Volume after volume has been written on this subject, yet there is room for more. The position is one that is not by any means a popular doctrine. Many are very bold in stating that a man can be saved without it, while others are not so sure about it. It is either essential or it is a useless institution, yet it is a positive command.

1. It is a command. "Repent and be baptized" (Acts 2:38). "When Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction" (2 Thess. 1:8). Did the apostle except any of the commands? When we leave off any of the commands directed to us, can we say that we have obeyed?

2. The Baptists say that a man is saved the very moment he believes, but Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." If the gospel is the power to save the believer he is not saved by faith only. Again. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). If he gave the believer the power to become a son of God, he was not a son of God by faith only. The preaching of the gospel is to save the believer. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

3. I wish the reader to understand that while we believe and teach that baptism is essential to salvation, we do not say the water can actually wash away sins. Remission or blotting out of sins, takes place in heaven and not in the water. God pardons sins. If the Bible did not teach that baptism is essential to salvation, I would not preach it; but as it does, I will continue to teach it. I do not place any more stress on baptism than I do on any other command. I consider faith the most important of all, for it is the foundation. We repent believing, confess believing, and Paul says: "The just shall live by faith."

4. The first we learn of baptism is when John the Baptist baptized. John baptized people who confessed their sins (Matt. 3:6). John also taught the baptism of reformation for the remission of sins (Mark 1:4). He did not baptize people who confessed their righteousness, neither did he baptize because of remission of sins.

5. In the commission that Jesus gave to the apostles, after he arose from the dead, he said: "He that believeth and is baptized shall be saved" (Mark 16:16). This is as plain as words can speak. First, faith; second, baptism; and third, salvation. I can't see how any one can believe that baptism is a non-essential, if they believe the language of Jesus.

6. On the day of Pentecost, when those people, being pierced in their hearts by the words of the Holy Spirit through Peter, cried out and said: "Men and brethren what shall we do?" Peter answered them. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In this place the people were told to repent and be baptized for remission of sins. "For the remission of sins," in this place, is the same as in Matt. 26:28. "This is my blood which is shed for many for the remission of sins." If "for the remission of sins" means "because of remission of sins" in one place, it means the same in the other. "For," in this place, is from the Greek word *EIS*, and its primary meaning is UNTO. It also means "in order to," but never "because of."

7. When Paul was on his way to Damascus, and the light shone around about him, and he asked what to do, the Lord told him to go on to Damascus, and there it should be told what he MUST do. Notice "what he MUST do." The Lord sent Ananias to tell him what to do, and when he went in where Paul was, he told him to "arise and be baptized, and wash away thy sins, calling on the name of the Lord." "Wash away thy sins is figurative," and has reference to "have thy sins remitted." You will notice, too, that "Wash away thy sins" is to take place after baptism. Baptism must have been that which Jesus told him he MUST do.

8. "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin" (Rom. 6:17). Whatever this form of doctrine might be, it is essential to salvation, for it says: "Being then made free." It is a form of some doctrine that we obey,

and not the doctrine itself. In the first part of this same chapter, Paul shows that baptism is a likeness of the death, burial and resurrection of Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (verse 5). We are buried with him, then, in baptism. Just here the Baptists make an argument on being dead before we are buried, and refer us to the seventh verse. "For he that is dead is freed from sin," and say that since we are dead before we are buried, we are free from sin before we are buried. The man is dead before he is buried, but he is not dead to sin before he is buried, for if he was, he would not be dead to sin afterwards, for he is supposed to be raised from the dead. Christ was raised from the dead, and if we are planted in the likeness of his death, we must be raised from the dead. The fact is that the man is dead in sins before he is buried and then he is raised from the dead, and then he is dead to or free from sins. If the man is dead to sin before he is buried, and dead to sin after he is buried, it is evident that he has not been raised from the dead. Paul said to these people who had been raised from the death that prompted their burial in the water, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God."

9. There is but one way of salvation, and Jesus says: "I am the way." If he is the way we cannot be saved out of him. "For all the promises of God in him are yea, and in him, Amen" (2 Cor. 1:20). "If any man be in Christ, he is a new creature" (2 Cor. 5:17). This shows that all the promises of God are in Christ, and that he is the way. But to put the capstone on Paul says: "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). The next question is how do we get into Christ? "Know ye not, that so many as were baptized into Christ, were baptized into his death." Then we are baptized into Christ. Now, as salvation is in Christ and we are baptized into Christ, we are not saved until we are baptized. With the heart man "believeth unto" (Rom. 10:10). "Repentance unto" (Acts 11). "Confession unto" (Rom. 10:10) and "Baptized unto."

10. A question often comes up when we are talking about getting into Christ, and that is, How can we get into the literal body of Christ? I answer, we do not get into the literal body of Christ, but into his figurative body. The only institution that I know of in which men and women

can dwell, that can be called the body of Christ, is the church. Paul says: "And was given to be head over all things to the church, which is the body" (Eph. 1:20). To be in Christ then, is to be in the church. I don't mean that the church is Christ, but the church is the figurative body of Christ. Lazarus died and went into Abraham's bosom. He did not go into the literal Abraham, but into paradise, a figure of Abraham's bosom. When I say the church is the figurative body of Christ, I do not mean the local assembly. The local assemblies are composed of men and women who are members of the "one body," the church.

11. In Exodus 20:24, God says: "And in all places where I record my name I will come unto thee, and I will bless thee." Where is God's name recorded in the new covenant? In Matthew's statement of the great commission. Jesus said: "Teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." When we are baptized we are baptized into Christ (Rom. 6:3). We are baptized into the church of Christ. Christ is the chief corner stone, and he is also the head of the church, and "God is in Christ reconciling the world unto himself." When we are in the church of Christ we are in Christ, who is the head and the foundation of the church, where the names of God, Christ and the Holy Spirit are recorded. God's name is recorded in Christ or in his body, the church, and there is where God will meet us. As God's name is recorded in Christ, and we have to be baptized to get into Christ, we conclude that baptism is essential to salvation.

12. This argument will be based on the Greek preposition EIS, as is found in the following passages of Scripture. "With the heart man believeth unto (eis) righteousness" (Rom. 10:10). "Then hath God also to the Gentiles granted repentance unto (eis) life" (Acts 11:18). "With the mouth confession is made unto (eis) salvation." (Rom. 10:10). "So many of us as were baptized into (eis) Christ." (Rom. 6:3, 4). "Repent and be baptized every one of you, in the name of Jesus Christ, for (eis) remission of sins" (Acts 2:38).

WHEN THE GREEK PREPOSITION "EIS" STANDS BETWEEN A COMMAND AND A BLESSING, IT ALWAYS MAKES THAT COMMAND ESSENTIAL TO THAT BLESSING.

Believe		Righteousness
Repent		Life
Confess	EIS	Salvation
Baptized		Christ
Baptized		Remission

You will see by the above diagram, that EIS stands between faith and righteousness. The same with repentance EIS life, confession EIS salvation, and baptized EIS Christ and remission of sins. On one side of the Greek word EIS we find faith, repentance, confession and baptism; and on the other side we find righteousness, life, salvation, Christ and remission of sins. It takes all the conditions on one side to get all the blessings on the other side. You can't get salvation at one time, and life, righteousness and Christ at another, but when we get Christ we have life, salvation, righteousness and remission of sins. You can't get righteousness without faith; you can't get life without repentance; you can't get remission of sins without baptism. So, it takes faith, repentance, confession and baptism to get righteousness, life, salvation, or remission of sins.

13. The passing of the children of Israel across the Red Sea, was a type of our baptism. As they crossed the Red Sea and were freed from Egyptian bondage, so we cross the waters of baptism and are made free from sins. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1, 2). It is a fact that they were not free from the Egyptians until they crossed over the sea, and we are not saved until we are baptized. Some people say that they were saved that evening when the cloud stood between them and the Egyptians, but when the cloud stood between them until day, they crossed over the sea and saw their enemies sink beneath the waves, and then they sang the song of deliverance, "and thus the Lord saved Israel that day from the hand of the Egyptians" (Ex. 14:30). Then, they were not saved from the Egyptians until after baptism, and as that is a type of our baptism, we are not saved from sin until after we are baptized.

14. If baptism is really essential to salvation, the man

who believes it will not be satisfied until he has obeyed it. If it is really necessary, our conscience will not be satisfied until we have obeyed it. When should a man's conscience be answered in this respect? What does the Book say? "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3:21).

15. Our salvation is a figure of Noah's salvation. As Noah was saved by water, so we are saved by being baptized. Some people say that baptism is a figure of our salvation, but the Bible does not say that. Our salvation may be a figure of some salvation mentioned in the Old Testament, and our baptism may be a figure of the crossing of the Red Sea or of Christ's burial, but baptism is not a figure of salvation.

CHAPTER IX APOSTASY

It is believed by the Baptists that it is impossible for a converted man to so far apostasize as to finally be lost.

When a man comes up to join the Baptist church, they have him to tell his "experience" and if they decide that he is saved, they receive him as a candidate for baptism. If he should ever apostatize far enough, they turn him out of the church, and declare that he never was converted.

They teach the mourner's bench system of getting religion, and many people go and seek, but never find. The following better illustrates the doctrine:

"If you seek it you can't find it,
If you find it you can't get it,
If you get it you can't lose it,
If you lose it you never had it."

I don't suppose any Christian ever believed that he could apostatize who did not hold on lest he should. This is the way to keep from falling.

I have not preached but a few times on this subject, as most people seem to understand how it is done, and can usually carry it out without much persuasion.

Adam and Eve were the first apostates of the human race. No one will deny that Adam fell from that holy and happy state. He sinned so that he lost an everlasting existence in the garden of Eden.

We never get any better in this life than Adam was when he came from the hands of the Maker. As he fell, so we might fall. Let us, then, not be too sure that we will not fall, for we may get too careless. In the language of Paul, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

I will now notice some of the proof texts used by the Baptists on the impossibility of apostasy.

Proof Texts Examined

1. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

This passage is often referred to in order to prove the doctrine. Do they intend to convey the idea that the converted man has reached sinless perfection? No, for they admit that they sin, and condemn what they call "sankeys."

They are often heard praying God to forgive their sins. They say that the body does all of the sinning after conversion. Think about it. Does one man (the inner man) sin before conversion, and another man (the outer man) sin after conversion? What could the body do without the inner man? If it is the inner man that sins before conversion, it is the inner man that sins after conversion.

"But," says some one. "What does the verse mean?" The whole argument rests on the word "cannot." Does it always mean impossible? In Titus 1:2 Paul says that God cannot lie, yet all things are possible with him, God can't afford to lie. Two men are walking along the front of a saloon. One is a Christian and the other a sinner. The sinner says to the Christian, "Let's go in and take a drink." The Christian says, "No, I cannot." Does the sinner understand him to mean that he is not physically able to go in the saloon? But he says, "Why?" The Christian answers. "I am a Christian and I can't afford to go." As long as the seed remains in him he will not. We know that it does not mean that the converted man has reached sinless perfection, for the same writer said: "My little children, these things write I unto you, that you sin not" (1 John 2:1). Would he be so foolish as to tell them not to do a thing that they had no power to do? Certainly not. "If we confess our sins, he is faithful and just to forgive us, and to cleanse us from all unrighteousness" (1 John 1:9).

2. "Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

The passage is used to prove that the believer is now in possession of eternal life, and for that reason cannot fall away and be lost. If Jesus meant by this that a man is actually in possession of everlasting life in this world, the impossibility of apostasy would undoubtedly be true. Did he mean that? Evidently he did not.

The reader will remember that Jesus spoke like other prophets. Jesus said at the supper, "This is my blood which is shed." He spoke as though his blood had been shed, while it was future.

It seems that Jesus placed himself, in his speech, at the final day, and spoke of it as present. That is, the believers will receive eternal life, or, placing himself at the judgment, the believer hath everlasting life. Listen to the next

verse: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." They did not seem to understand him, so he said unto them: "Marvel not at this: for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto a resurrection of life; and they that have done evil, unto a resurrection of damnation." This shows that eternal salvation and everlasting damnation are beyond the river of death. In Dan. 12:2, there is a similar statement: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If this means that everlasting contempt is after the resurrection, it also means that everlasting life is after the resurrection. Jesus plainly says that we receive eternal life in the world to come. "But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life." "Ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). Peter says: "Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:9). We receive the salvation of our souls at the end of our faith, and no man will say the Christian has no faith. "The end of your faith." Jesus is the author and finisher of our faith. He finishes our faith by giving us eternal life. "The just shall live by faith." If we received eternal life as soon as we believed, faith would be very short. Peter expected the faith to continue, for he said: "Add to your faith" (2 Peter 1:5). Certainly, then eternal life is in the world to come.

3. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life." He gives to the sheep eternal life. He does not give a goat eternal life in order to make him a sheep, but gives it to the sheep. A man must first become a sheep and eternal life will be given, as I have proven, in the world to come.

4. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord" (Rom. 8:38-39). No one can deny the great love that God had for man even when in sin. He

loved man so well that he gave his Son to die for him. Because God loves a man is no sign that the man will not apostatize. If God's love has always been confined to people who were living godly, perhaps he would not have sent his Son to die for man.

5. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

It is not a question as to what God is able to do, but what he does do. Eternal salvation, as I have proved before, is in the world to come. For a long time in the history of God's dealings with man, he remembered their sins once a year, but now, under the new covenant, sins are remembered no more, but are entirely forgotten. He saves now to the uttermost. That does not imply that God forgives sins that have not been committed, neither does it imply that he gives us eternal life in this world.

6. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

It is true that we are kept by the power of God, but it is through faith unto salvation, and it is to be revealed in the last time. This corresponds with the 9th verse, "Receiving the end of your faith, even the salvation of your souls."

7. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

This passage is brought up to prove that if a man sins after he thought he was converted, that it is evidence that he never was converted. He was here talking of men who had established ways of their own, and were trying to be saved by them. God does not know such people.

8. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2:19).

He was here speaking of antichrists. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). They will not only come among the children of God, but they will draw away disciples after them. "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). "For some are already turned

aside unto Satan" (1 Tim. 5:15).

I have not mentioned all of the proof texts used by the Baptists on this subject, but I have mentioned the main ones.

In Ezekiel 18:26, it is said, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." It is evident from this that a righteous man can commit iniquity, and it is said that if he dies in them he shall die. That is, if the natural death is in iniquity, he will die the second death, spoken of in Revelations.

Paul said: "But I keep under my body, and bring it unto subject: lest that by any means, when I have preached to others, I myself should be a castaway (1 Cor. 9:27). Paul was here talking about running the Christian race, and realized that only the winners would receive the prize. He also realized that the prize would be at the end of the race, as he said just before he died, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth [from this time on] there is laid up for me a crown of righteousness" (2 Tim. 4:6, 7).

Peter says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall" (2 Peter 1:5-9). This shows a possibility of falling so far as to even forget that we had been purged from our old sins. If the Christian does not do "these things" he will fall.

I could refer to many passages of Scripture in proof of the possibility of apostasy, but it seems that it is unnecessary as it is so plainly taught in the passages that I have just given. Paul, and other apostles, warn the Christians against apostasy. John says: "These things write I unto you that you sin not" (1 John 2:1). Would he be so foolish as to tell them not to do a thing that they had no power to do? Certainly not.

CHAPTER X

ELECTION

Under this heading will be discussed the Baptist idea of election.

I wish the reader to understand that election is a Bible doctrine, but the Baptists teach one kind of election and the Bible another.

The Baptists teach that God, before the foundation of the world, elected, unconditionally, certain ones to be saved, while others would be left in their sins. This doctrine of unconditional election to salvation is what we deny.

The Missionary Baptists of today hardly ever preach or debate on this subject, but it is their doctrine and they cannot deny it. The doctrine of inherent total depravity drives them to it.

The doctrine of unconditional election is taught in the old "Philadelphia Confession of Faith," and it was used by them in the days of Alexander Campbell.

The Baptists teach that man is inherently totally depraved. "Opposite to all good and wholly inclined to evil and under just condemnation to eternal ruin." As they sometimes express it, "Too dead to hear right or see right." They teach that a man's heart must be prepared by the Holy Spirit for the reception of the truth, otherwise a man cannot be converted. Then if a man is not converted, it is because his heart is not prepared, and that throws the responsibility off of man and makes it rest altogether on the Creator. Then God only prepares the hearts of those that he wants saved. What is this but unconditional salvation?

If God has unconditionally elected certain ones to salvation, the Bible will certainly bear them out in it, but if not, the Bible will prove conditional election and salvation. I will now notice a few of their proof texts.

Proof Texts Examined

1. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according

to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:4, 5, 6).

This part of the Scripture has reference to the apostles. They were chosen to fill the place of carrying the gospel to the world. He did not include the Ephesian brethren when he was talking. Notice the pronouns "we," "us" and "ye." "Who hath blessed us." (3rd verse). "Who hath chosen us." (4th verse). "Having predestinated us." (5th verse). "He hath abounded toward us in all wisdom." (8th verse). "That WE should be to the praise of his glory, who first trusted in Christ." (12th verse). You will notice that the "we," "us" and "ye" were those who first trusted in Christ. Now hear the next verse: "In whom ye also trusted, after ye heard the word of truth, the gospel of your salvation." (13th verse). This passage sets aside the idea that men are unconditionally elected to salvation, and they were not sealed with the Holy Spirit of promise until after they believed. (13th verse). "But I have chosen you out of the world" (John 15:19).

2. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and when he called them he also justified; and whom he justified, them he also glorified" (Rom. 8:28, 29, 30).

This part of Scripture has no reference to electing sinners to salvation, but has reference to the saints who arose after the resurrection of Christ. These people are the "called according to his purpose." They were predestinated to be "conformed to the image of his Son, that he might be the first born among many brethren." These saints were chosen for the special purpose of being led by Christ in the first resurrection. At the time Paul was writing this letter, these people had been predestinated, called, justified and glorified. Many of the saints arose and appeared in the city after the resurrection of Christ. "But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. 15:20). "First fruits," in this place certainly includes the saints who were raised when Christ was raised, or in other words, they followed him in this resurrection. The question is often asked, Where are these

people? Let us see. The hundred and forty and four thousand, which were redeemed from among men, must be the same class of people. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the First Fruits unto God and to the Lamb" (Rev. 15:1-5).

3. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:11, 12, 13).

It is thought by some that God hated Esau and loved Jacob before they were born, but the language does not say it. It was truly said to the mother of the children, "The elder shall serve the younger," before the children were born, but it does not say that God hated one and loved the other before they were born. "As it is written." Where was it written? The first statement, "The elder shall serve the younger," was stated to the mother before the boys were born, (Gen. 25:21-23), and the other statement, "Jacob have I loved and Esau have I hated," was written over a thousand years after the boys were dead. "Yet I loved Jacob and I hated Esau" (Mal. 1:2, 3). The Israelites were the chosen of God, yet many thousand fell on account of wickedness.

4. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?'" (Rom. 9:20, 21).

In this chapter Paul is speaking about the Israelites. They were the chosen of God. The Baptists try to get the idea that God forms some men as vessels of dishonor and that it is entirely unconditional. He compares it to the potter and the clay. Let us go to where this is mentioned. "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel. As seemed good to the potter to make it. Then the word of the Lord came to me saying, 'O house of Israel, cannot I do with you as this potter?'" saith the Lord. Behold, as the clay is in the potter's hands, so are ye in mine hand; O house of Israel. At what instant I shall speak con-

cerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them, At what instant I shall speak concerning a nation, concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:1-11). This is where we learn how the potter manages the clay. He first tried to make a good vessel of the clay, but it was marred in his hands; so he made another vessel as good as the clay would make. The potter did not make the vessel as bad as he could, but as good as the clay would make. So it depended on the clay. Here he makes his comparison. "O house of Israel, cannot I do with you as this potter?" If God threatened to punish a certain nation, and that nation should repent, God will repent of the evil that he was to do. So it is with us. It depends on us as to whether we will be vessels unto honor or dishonor. God will make us all vessels unto honor if we do as we should. "But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor and some to dishonor. 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work'" (2 Tim. 2:20, 21). This shows beyond doubt that it depends on us as to whether we are vessels unto honor.

5. "Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

This passage is often used to prove to the contrary. He has chosen us through "sanctification of the Spirit and belief of the truth." The next verse says: "Whereunto he called you by our gospel." When we are called by the gospel and belief of the truth, we are God's elect.

6. "Go thy way; for he is a chosen vessel unto me, to bear my name unto the Gentiles, and kings and the children of Israel" (Acts 9:15). Paul was a chosen vessel, but he was chosen to bear the name of Christ to the Gentiles, kings and children of Israel. Nothing is said here of election to salvation.

"And when the Gentiles heard this, they were glad and glorified the word of the Lord; and as many as were ordained to eternal life believed" (Acts 13:48).

They draw an idea from this passage that certain ones were the elect in this city, and that all the elect believed. If such was the case, there were no elect infants there. Were the infants in that city all non-elect? This is sometimes rendered. "As many as were disposed to eternal life believed." So this passage, if it proves anything at all for them, proves too much, for no one would say that all the infants in that city were non-elect. The infants could not believe.

"In every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:35). "Come unto me all ye that labor and are heavy laden" (Matt. 11:28). "And whosoever will, let him take of the water of life freely" (Rev. 22:17).

CHAPTER XI

EVIDENCE OF PARDON

One of the great questions of the day is, "What evidence have I that I am saved?" The most of the religious world claim an evidence separate and apart from the word of God, and the Baptists are not strangers to this theory. You will see them pat themselves on the left breast and hear them say, "I've got it right in here." There is no intelligence in the heart that sends the blood to the different parts of the body. How can it contain evidence?

The most popular theory is, "I know I am saved because I feel like it." Is feeling an evidence of pardon? A man may feel good, but how does he distinguish that good feeling from any other good feeling and if he never had that kind of a good feeling before, how does he know that he has the right feeling? To say that you are saved because you feel good is indeed very weak. They say it is a very peculiar feeling, and some of them say that it is more like a shock of electricity.

What takes place when we are made a child of God? "Well," says one, "our sins are remitted." That is good, but where does that take place? Remission of sins, blotting out of sins, and washing away of sins, has reference to the same thing. When our sins are pardoned, they are remitted, blotted out and washed away. Sin is an act. "Sin is a transgression of law." Sins must be remembered, written or recorded somewhere before they can be blotted out, remitted or pardoned. If they are recorded in us and remission of sins takes place in us, it may be possible that we can feel the remitting finger, but if they are remembered in the mind of God, then remission takes place in heaven and not in us.

We do not condemn good feelings, but we do not take good feelings as an evidence of pardon. The good feelings come as a result of the evidence. We don't say that we have the evidence because we feel good, but we say we feel good because we have the evidence.

The Governor of Arkansas has pardoned several persons, but one in particular, a negro. A petition which requested the pardon of this negro, found its way to the Governor's

office. He read the petition and issued the pardon, but the negro was still behind the walls. The pardon was finally carried inside of the prison walls and read to the negro. The negro then shouted for joy. He felt good because he had the evidence of his pardon. That negro did not take feeling as an evidence of his pardon, for he did not have that feeling until he had the evidence.

Many people think they are saved because the preacher tells them they are. They relate their experience to the church and then they are told by the preacher that they are saved. They compare their experiences, and if they are alike, they decide that they are saved. What does Paul say about such as that? "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves, by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). At the judgment bar of God we will not be measured by the way some one else has lived, but we will be measured by the "rule which God hath distributed unto us" (2 Cor. 10:13).

Some men say they are saved because they have a satisfied conscience. "Conscience is not a guide," says Mr. Baldwin, the great scientist. I will not say that conscience is a creature of education, but I will say that conscience depends on the intellect which is a creature of education. "If our heart condemn us not, then we have confidence toward God" (1 John 3:21). We say, "our conscience pinches us." The intellect guides and conscience impels. Of course the conscience impels in the direction that the intellect says is right. The intellect may be in the wrong, but the conscience is not to blame. The Hindoo woman has a satisfied conscience when she casts her babe into the arms of a burning idol or into the Ganges river to be devoured by the crocodiles. She has been taught that she must do that in order to appease the wrath of her god. If a satisfied conscience proves salvation, it would include all religions, even to heathenism. The Indian has his religion and a satisfied conscience. The conscience is not to blame, but the intellect is not properly taught. Paul persecuted the Christians in all good conscience, but his intellect was to blame.

Some people have an idea that salvation consists in removing something from the person, but it is a false theory, and has led many people astray. "The thought of foolishness is sin" (Prov. 24:9). "Sin is a transgression of law" (1 John 3:4). Sin is not a little wad of something that is in man and has to be removed by the Lord when he saves him. "The thought of foolishness" is an act of the mind, but it must first enter the mind. The evil things that come from the heart defile the man" (Matt. 15:19). But they must first enter the mind.

I will now notice a few scriptures used by the Baptists on this subject.

1. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).

The Baptists seem to get an idea from this that it is some peculiar feeling or something else separate from the word of God, but listen to the verses before: "There are three that bear witness in earth, the Spirit, and the water and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son" (1 John 5:8, 9). In our hearts we have the teaching of the Spirit, and it tells us at what point God will save us.

2. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The Spirit bears witness, it is true, but how can it bear witness without saying something. The Spirit must in some way convey ideas to the mind. Did the Spirit speak directly to your spirit and say, "Thou art saved?" If not, how does it bear witness? Paul did not say that the Spirit would bear witness to our spirit, but with our spirit. If two persons bear witness with each other, they testify to the same thing. The Holy Spirit says believe and our spirit says we have believed. The Holy Spirit says repent, and our spirit says we have repented. The Holy Spirit says confess your faith and we say we have confessed our faith. The Holy Spirit says be baptized and our spirit says we have been baptized. The Holy Spirit says that we are baptized into Christ, and that all the promises of God are in Christ and our spirit says that we are baptized into Christ, therefore we are the children of God.

3. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

Yes, that is true, but how do we know that we love the brethren? In fact, how do we know we have any brethren? "By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5:2). "For this is the love of God that we keep his commandments" (1 John 5:3).

CHAPTER XII

BAPTISTS SAY THAT THE WORD OF GOD IS UNABLE
TO REACH THE HEART OF THE SINNER, BUT
MUST BE PRECEDED BY A MIRACULOUS
OPERATION OF THE SPIRIT

The first and main arguments in favor of this doctrine are based on the doctrine of hereditary total depravity, which has been exploded time after time.

They say that man in his natural condition, is unable to accept the word, and that the Spirit must go before and prepare the heart, but the Bible does not anywhere intimate such a doctrine. But to grant that it does, what would be the result? If a man cannot accept the word unless the Spirit goes before, and in some supernatural way prepares the heart, when a man does not accept the word, is it not evidence that the Spirit did not operate on him? Or does the Spirit operate and then fail to cause man to accept the word? Can a man disbelieve without this spirit or do some of them disbelieve after they have been operated on? If some who are operated on do not believe, is the fault in the man or in the Spirit? If God does not operate on all, is he not partial?

Proof Texts Examined

1. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, anon with joy receiveth it; yet hath not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among thorns is he that heareth the word, and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty" (Matt. 13:19-24).

The Baptists use this scripture to draw the contrast between the prepared heart and the unprepared heart. If these people who received the word among thorns and in stony places are the ones upon whom the Spirit has not operated, is not God to blame? Why did not the Spirit operate on them? Is God a respecter of persons? If the Baptist idea of this is correct, the devil is the biggest fool I ever saw, for he did not bother the seed he thought would come up, but took that away that he knew wouldn't come up, lest it should come up. The fifteenth verse shows the condition of people who do not receive the word: "For this people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The reason people do not accept the word is because they will not hear, and close their eyes and harden their hearts. This clearly shows that that which converts must enter through the external sense.

2. The conversion of man is, by the Baptists, often compared to the valley of dry bones as is mentioned in Ezekiel's prophecy. The Spirit entered into the dry bones and there was rattling of bones, and each bone came to its place and was clothed in flesh.

If man is as helpless as that valley of dry bones, we must either turn Universalist, or say that God is a respecter of persons. If a man does not accept the word who is responsible? If a man is as helpless as that valley of dry bones, he cannot be responsible, so the Baptist doctrine makes God responsible for the lost.

The dead sinner is quickened, but how? I answer, it is by the Spirit. How does the Spirit quicken? "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life" (John 6:63). "For thy word hath quickened me" (Ps. 119:50). The sinner is dead, but he can be quickened by the word of God. The Spirit converts men, but he does it through the medium of words.

3. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (1 Thess. 1:5).

That is true. The gospel came in power, and it still has power. "For it is the power of God unto salvation" (Rom. 1:16). Does this sound like the word of God is a "dead letter?"

4. "And hereby we know that he abideth in us by the Spirit which he hath given unto us" (1 John 3:24). "Hereby we know that we dwell in him, and he in us, because he has given us of his Spirit (1 John 4:13).

It is a fact that God has given us of his Spirit, and he has also given us his Son. The Holy Spirit dwells in us as God dwells in us. The Holy Spirit is a person. A man does not possess the actual person of the Spirit. God is in the world in nature and in revelation, but not in person. If a man loves God, God is in him in that sense.

5. The Lord opened Lydia's heart. The Pentecostans were pierced in the heart.

The Holy Spirit pierces the heart it is true, but how? With a sword of course. "The sword of the Spirit, which is the word of God" (Eph. 6:17). The spirit uses the sword as the woodman uses the axe. The woodman operates on the tree, but he does it with the axe. The Spirit uses the medium of words to reach the heart of sinners. It was the words of Peter that pierced the Pentecostans. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). This does not seem much like the word is powerless.

6. "My spirit shall not always strive with man" (Gen. 6:3). Many people presume the above passage teaches that the Spirit of God strives with man independently of words, but it is certainly not contained in the passage. Neh. 9:30 says: "Yet many years didst thou forbear them and testifiedst against them by thy spirit in thy prophets; yet would they not give ear; therefore gavest thou them into the hand of the people of the lands."

7. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts 7:15).

This passage does not teach that the Spirit operates on sinners independently of words (Neh. 9:6). The verse quoted above shows how the fathers resisted the Holy Spirit. The only way a man can resist the Holy Spirit is to resist the means that the Spirit uses in converting men.

8. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The natural man is supposed to be the unconverted man, and the unnatural man is supposed to be the converted man.

The things of the Spirit are supposed to be eternal life, and as long as a man is a sinner he cannot receive life, neither can he be converted until he does receive life. A strange condition indeed. The natural man cannot become unnatural until he gets the Spirit, yet he cannot get the Spirit until he becomes unnatural. This is the size of Baptist doctrine.

9. "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4:28).

Since Isaac's birth was unusual, his mother being past age, it is compared to the work of the Spirit on the hearts of sinners. In order to make out an argument in this, they must prove that the miracle was performed on Isaac, who would represent the sinner. The extra work must have been performed on the mother and not on Isaac, so this does not help them out any.

10. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8).

This passage is often used to prove that the work of the Spirit on the heart of the sinner is beyond our comprehension. If their idea of it is true, I agree with them that it is incomprehensible. If the Spirit comes, and they don't know where it is from, and it goes, and they don't know where, how can they tell it has operated on them at all?

CHAPTER XIII

THE SPIRIT CONVERTS SINNERS, BUT HE DOES IT THROUGH THE MEDIUM OF WORDS, AND NOT INDEPENDENTLY OF THE GOSPEL OF CHRIST

That the Spirit operates on the hearts of sinners in conversion, I don't suppose any cautious student will deny. The Spirit operates on the sinner's heart, but he uses means. Jas. 1:18 says: "Of his own will begat he us with the word of truth." We are begotten by the Spirit, but he uses words.

"It is the Spirit that quickeneth" (John 6:63). "Thy word hath quickened me" (Psa. 119:50). The Spirit quickens, but he does it with words.

"Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21). "The law of the Lord is perfect, converting the soul" (Ps. 19:7).

These few quotations are enough to convince any one that the word of God is not a dead letter, but that it is the medium through which the Spirit reaches the heart of the sinner.

In the first place, I wish to state that the Holy Spirit is a person. God first sent his Son and after he went back to Heaven, the Comforter, the Holy Spirit, took up the work and carried it on, by using the apostles as a medium.

The Spirit is a teacher (John 14:26). He was to testify (John 15:26). He reproves the world of sin (John 16:7). He is a guide (John 16:13). He is a witness (Rom. 8:16). Can those people who believe in a direct work of the Holy Spirit, say that the Spirit came to them as a teacher, guide or witness? If so, what did he say?

It is a fact that faith is produced in the heart by the Holy Spirit, but the Spirit used the medium of words. Faith comes by hearing, and hearing by the word of God (Rom. 10:17). "The gospel is the power of God unto salvation" (Rom. 1:16). "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe" (John 20:30).

The Spirit uses agents, and has always done so. "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). "But holy men of God spake as

they were moved by the Holy Spirit" (2 Peter 1:21). "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:20).

"I will raise them up a prophet—and put my words in his mouth" (Deut. 18:8).

"For I have given unto them the words which thou gavest me and they have received them" (John 17:8).

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

Sometimes you will hear men say that the Spirit visited them in some dark corner and spoke to them. God does not do his work that way. "I have not spoken in secret, in a dark place of the earth" (Isa. 45:19). "I have not spoken in secret from the beginning" (Isa. 48:16). So, you see the Lord does not visit people in secret places, as many people think.

The Baptists will invite sinners to come forward for prayers, and then they will pray for the Holy Spirit to come down and convert them. They have the teaching of the Spirit right before their eyes, yet they cry for the Spirit to come and guide them. Moses instructed the people thus: "For this commandment which I command thee this day, it is not hidden from thee, neither is it afar off. It is not in Heaven, that thou shouldest say, 'Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it?' Neither is it beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart" (Deut. 30:11, 12, 13). This was under the law, but what does Paul say? "But the righteousness which is of faith speaketh on this wise, 'Say not in thine heart, who shall ascend into heaven?' (that is to bring Christ down from above) or, who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach" (Rom. 10:6, 7, 8). We should not call on God to send down converting power when we have it here. We have the words of God, Christ and the Holy Spirit, and they are powerful. "Ye shall know the truth, and the truth shall make you free" (John 8:32). "Thy word is truth" (John 17:17).

Cornelius was told that he would be told words whereby

he and his house should be saved (Acts 11:14). James says: "Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21).

On the day of Pentecost, when the three thousand were converted, the Holy Spirit was at work, but he was using the tongues of the apostles. It was the words of Peter that pierced them in the heart. "And when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do?"

The eunuch was converted by preaching to him Jesus. The Spirit did not go to him and speak directly, but went to him through Philip. If the Baptist idea of this is correct, why did not the Spirit go directly to the eunuch instead of going to Philip? The Spirit led Philip to where the eunuch was riding in his chariot, and used his tongue in preaching Jesus to him. The eunuch was converted by words, and not by a direct work of the Holy Spirit.

The jailor was converted by words. Paul preached to him and to all that were in his house, and then he believed.

CHAPTER XIV

FINAL OBJECTIONS TO BAPTISTS

Confession

The Baptists are very unscriptural on the confession. They require a candidate for baptism to confess his faith. They usually ask him to relate an experience, but if he is slow to respond, they ask him: "Do you feel that God for Christ's sake has pardoned your sins?" To which the candidate replies. "Yes, I do." When the eunuch asked Philip what hindered him from being baptized, he did not ask him to tell that he felt that God for Christ's sake had pardoned his sins, but he called for a statement of his faith in Christ. The eunuch confessed his faith in Christ, and Philip baptized him on that confession. Will Baptists baptize a man on a simple confession of his faith in Christ? No apostle ever required a candidate for baptism to confess his feelings. It leaves the impression of the mind of the candidate that a man feels the pardon of his sins. Jesus says: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Paul says: "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:10). John the Baptist baptized people who confessed their sins (Mark 1:5). He also baptized them for the remission of sins (Mark 1:4).

When a man comes up to join the Baptist church they have him to relate his experience to the church, and then they compare his experience with their own, and if they are alike, they vote to receive him as a candidate for baptism and church membership. Where in the Bible do we have any record of the apostles doing that way? They did not do that way, but condemned such proceedings. Hear Paul: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves, by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). They will not be measured by their brethren at the judg-

ment bar of God. At the judgment, men will be measured by the measuring reed—the word of God. A Baptist majority vote will not do us any good at the judgment bar of God.

Voting

The Baptists sit in judgment to decide whether they will allow this one or that one to be baptized. A man presents himself for membership, and they have him to relate his experience, and then the moderator says: "Brethren, you have heard the brother's experience; shall we receive him?" "I make a motion that we receive him," one will say. "I second the motion," another will say. Then the moderator will put it to a vote, and if some one does not "black ball him," he is received. It takes only one vote to keep him out. Some may not believe this, so I will furnish a little testimony. I will give a few quotations from "Baptist Church Directory," by Edward T. Hiscox, D. D.

1. "The person must be able to give satisfactory evidence that he has been regenerated by the Spirit of God, and has passed from death to life. 2. He should also in the judgment of the church, have his faith based on, and according to the Scriptures, so as not to bring false doctrines into the body of Christ." Chap. 8. "It is a rule, generally acted on, that no person shall be received into the church to the grief of any one who is already a member." Note 3, page 79.

Where is the evidence that Paul, the Jailor, Cornelius, the eunuch and the Pentecostans were voted on before baptism? Why didn't the Spirit guide Philip to take the eunuch's case before the church and have the brethren vote on him?

Receiving Members

Another objection to the Baptists, is that they claim to belong to the church of God, and at the same time they set themselves up as door-keepers and receive men into the church. You often hear them say: "I will now open the doors of the church." The door to the church of Christ stands ajar and has so stood since Peter, by the power of God, opened it. "I have set before thee an open door, and no man can shut it" (Rev. 3:8). If I should take it upon myself to receive people into the church, I might take people

in that the Lord would not have. The Lord adds people to his church. "And the Lord added to the church daily such as should be saved" (Acts 2:47). I can baptize those who demand it, but the Lord adds them to the church if they are truly penitent believers.

Regeneration Before Obedience

The Baptists teach in their articles of faith, that regeneration precedes obedience to the gospel. "We believe the Scriptures teach that in order to be saved, sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life." Art. vii.

The above article shows that they teach that regeneration precedes obedience. This regeneration, they say, "secures voluntary obedience to the gospel." They admit that regeneration and the new birth are the same, and when a man is born of God he is a child of God and saved, and that puts salvation before obedience, thus making salvation unconditional. According to this article of faith, a man may know that he is regenerated by the "holy fruits of repentance, and faith, and newness of life." If regeneration or the new birth precedes obedience to the gospel, it precedes faith, for the command to believe is a part of the gospel.

Baptism a Church Ordinance

Baptists class baptism with the Lord's supper, as a church ordinance. Baptism is an ordinance of the Lord, but not in the church, and not to Christians. We are baptized into Christ (Rom. 6:3, 4), but the Lord's supper is to those who are in Christ. Baptism is a positive command in order to remission of sins, and the Lord's supper is not. Peter said: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." He never did say, "Repent and eat the Lord's supper for the remission of sins." Baptism and the Lord's supper do not fill the same place.

"Christian Sabbath"

Baptists teach that the Lord's day is the "Christian Sabbath." The Sabbath day was a day of rest for the Jews, and is not a command in the Christian age. The Sabbath was the seventh day, the day that is our Saturday. The Lord's day is the first day of the week, the day that is now called Sunday. To call the first day of the week, the Sabbath, is to say a thing that is not taught in God's word. "In the middle ages Sabbath only meant Saturday." (Encyclopedic Dictionary.) There is no Scriptural authority for calling the first day of the week the "Christian Sabbath."

No Weekly Communion

The Baptists have no weekly communion. The early Christians met on the first day of the week to eat the Lord's supper, but the Baptists meet a very few times during the year, and some of their churches go for a whole year without communing at all. Some of them say that the Lord's supper can be eaten on Monday or Friday as well as the first day of the week. Listen to Dr. N. R. Townsend and elder T. C. Mahan: "We believe the Bible permits the observance of the Lord's supper 'as oft' as the church of Christ deems it best, whether it be on Sunday or any other day in the week."

Christ arose from the dead the first day of the week (Mark 16) and the early Christians met on the first day of the week to break bread (Acts 10:7; 1 Cor. 16:1, 2). They did not meet once in a while on the first day of the week, but on the first day in the week. If the early Christians had met once or twice a year, and on any day in the week, we might have a right to do the same, but they did not.

Not a Plurality of Elders

The Baptists have only one elder to each city church and one elder to three or four country churches, but the apostolic churches had a plurality of elders in every church or congregation. Many of the Baptists themselves admit that they are unscriptural on this point. Titus was commanded to ordain elders in every city (Titus 5:7). "Called elders of the church together" (Acts 20:17). You will notice that the apostolic churches had a plurality of elders in every congregation, and no church is spiritually organized without them.

The Wrong Name

The name "Missionary Baptist church" is an unspiritual name, and was unknown until the reformation. The church that Jesus built upon the rock was not called "Missionary Baptist." It is called the church of God (1 Cor. 1:2); the one body (Eph. 1:22, 23). We have no right to give the church of our redeemer a name, for he has given it a name that is above any name that we might give it. It is a fact that the Baptist church is a stranger to the Lord, for its name is not in the Bible. The name Baptist was not known as a denominational name until 1644, and the prefix "Missionary," was put on several years afterwards. The Baptist writers try to account for that by saying the name Baptist was lost for several years, but the fact is it was not known until 1644. The name Ana-Baptist was applied to a certain class of religious people because they rebaptized those who came to them from the Catholics.

We have a record of a man in the Bible, who was called John, and because he baptized people he was called John the Baptist. None of those people whom he baptized were called Baptists, for they did not baptize. The angel told his mother that his name should be called John. Not John the Baptist. I am a Baptist in the same sense that John was, for I baptize people. I am also a missionary, for I have a mission; but I do not call myself a Missionary Baptist as a denominational name. The name Baptist, as a denominational name, is derived from the ordinance of baptism. The Baptists call themselves after an ordinance, and one too that they say is non-essential. How inconsistent! John was called a Baptist some time before the church was established. John did not set up the church Baptists themselves admit that.

The Baptists say that John was a Baptist because he baptized, and a missionary because he was sent on a mission, and therefore a Missionary Baptist. They also say that he baptized Christ, and that made him a Missionary Baptist. Such arguments are ridiculous. Luke was a physician. Do you suppose all the people he treated were physicians?

Its Members are Called Baptists

They not only call the church a Baptist church; but they call its members Baptists. The members of the church that

was established by divine authority on Pentecost, were called Christians. "The disciples were called Christians first at Antioch" (Acts 11:26). Peter said: "If any man suffer as a Christian let him not to be ashamed" (1 Peter 4:16). Agrippa said to Paul: "Almost thou persuadest me to be a Christian;" and Paul said that he would be glad if he was not only almost but altogether as he was (Acts 26:28). In olden times the people of God were called Israelites. If God had wanted his people to wear human names he would have allowed his people to be called Jacobites. To prove that the name of Israel was the name of God, I quote Deut. 28:10: "The people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee." When the Corinthian brethren were saying "I of Paul, I of Cephas and I of Christ," Paul condemned them, and said that they were carnal. He asked them: "Was Paul crucified for you or were you baptized in the name of Paul?" showing that we are to wear the name of the person who was crucified for us, and in whose name we were baptized. The church is the bride and Christ is the groom. Should not the bride wear the name of the groom? The first man and woman were called Adam. "And called their name Adam" (Gen. 5:2).

The prophet Isaiah said: "They shall be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2, 3). The new name will stand forever (Isa. 66:22). What will they do with the old name? "I will slay thee and call my servants by another name" (Isa. 65:15). "The new name will stand forever" (Isa. 66:22). This name was to be given after the Gentiles saw the righteousness of God, and they never saw the righteousness of God until the conversion of Cornelius, which is recorded in the tenth chapter of Acts of Apostles. The name Christian was not given until after this time. Paul was chosen to bear the name of the kings, Gentiles and the children of Israel. Paul was not present when the brethren first assembled at Antioch, so they sent after him, and when he came, "the disciples were called Christians first at Antioch."

Nothing in a Name

The Baptists say that there is nothing in a name, that men can go to heaven by one name as well as another. The Bible does not talk that way. Neither is there salvation in any

other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There may be very little in the name Baptist, but there is much in the name Christian. There is something in names, God is the author of names. He gave the garden a name. He gave the man and woman that he put in it a name. He commanded Adam to give all the animals names. Why did he do this if there was nothing in names? God changed Abraham's name from Abram to Abraham (Gen. 15:5), and his wife's name from Sarai to Sarah (Gen. 17:15). If there was nothing in a name, why did he do this? God also changed Jacob's name to Israel (Gen. 35:10), and his descendants were called Israelites instead of Jacobites. We are told that "el," the last two letters in the name of Israel, stand for God in the Hebrew language. Therefore, to speak the name Israel was to speak the name God. It is a fact that they were called by the name of the Lord (Deut. 28:10). God evidently changed Jacob's name to Israel in order that his posterity should be called by his name and not by a human name. This is proof enough that there is much in the name that the people of God should swear.

It is a fact, and Baptists themselves will admit it, that no man will ever go to heaven for having been a Baptist, but a man will go to heaven for having been a Christian. If a man can go to heaven without being a Baptist, what is the use to be one?

They will admit that a man can be a Christian without being a Baptist, then what is the use to be a Baptist?

Can go to Heaven Without Believing What They Preach

Baptists claim that men do not have to believe their doctrine in order to be saved which is an admission that they do not preach the gospel, for a man must believe that in order to be saved. What I mean by Baptist doctrine, is that doctrine that distinguishes them from other denominations, such as the impossibility of apostasy, hereditary total depravity, and many other such doctrines. A man can believe that Jesus Christ is the Son of God and not be a Baptist, but a man must believe the Baptist doctrine in order to be a Baptist. If a man can be a good Christian and go to heaven without believing the various doctrines of the Baptists, what is the use of them? The Baptists believe that all the honest Methodists will go to heaven, and they do not believe several doctrines advocated by the Baptists. O consistency, where art thou?

A Non-Essential Institution

According to what we have already said, the whole Baptist church is a non-essential institution. They claim that baptism is a non-essential to salvation, but a man cannot be a Baptist without it. A man can be a Christian without it, he can be a good man without it and he can go to heaven without it, but a man cannot be a Baptist without it. Then according to their doctrine, it is much easier to be a Christian and go to heaven than it is to be a member of the Baptist church. The Baptist church then must be a kind of side issue. If a man doesn't have to go into the Baptist church in order to get to heaven, all who go into the Baptist church are sidetracked. The church of Christ is his body, but the Baptist church is not, using their own admissions as proof.

Inconsistent in the Communion

It is a fact that the Lord has instituted only one table, and it is in the Lord's house and for the Lord's people, but the Baptists say that the Methodists are God's children, but will not allow them to eat with them. If the Methodists are among the redeemed, they have a right to the Lord's table. But how does it happen that they are the redeemed and yet they are not in the Lord's house? Do they expect to be that selfish when they get to heaven? We do not believe that the Lord's table is in the Methodist or Baptist church, and for that reason we do not go there to commune.

CHAPTER XV

QUESTIONS FOR BAPTISTS

1. Can a church exist without a foundation?
2. Who is the foundation of the church of Christ? (Eph. 1:20; 1 Cor. 3:11).
3. When was the foundation laid?
4. Where was it laid?
5. Was the church established before this foundation was laid?
6. According to 1 Cor. 3:11, could the foundation be laid without preaching that Jesus is the Christ?
7. Were the apostles allowed to tell that Jesus is the Christ before he died? (Matt. 16:20; Matt. 17:9).
8. If not, since the church must be built upon that foundation, how could the church be built before he died seeing that the foundation was not then laid?
9. Who was the tried stone? (Isa. 28:16).
10. If Christ, when was he tried?
11. Was his trial finished before he died?
12. The Scriptures teach that we are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone (Eph. 1:20). Could it have been called a sure foundation before the day of Pentecost?
13. Was the mountain of the Lord's house established before the death of Christ? (Isa. 2:2).
14. If the mountain of the Lord's house was established before the death of Christ, was it open to all nations? (Matt. 10:5).
15. When was it to be established?
16. To what period of time do the last days refer?
17. If it referred to the latter part of the Jewish age, when did it end?
18. Was the day of Pentecost in the Jewish age?
19. To what time did Joel refer, when he said that the Spirit would be poured out in the last days?
20. Is it not a fact that Christ died in the end of the Jewish age? (Heb. 9:26).
21. If Christ died in the end of the Jewish age, then the Holy Spirit was not poured out in the last days of the Jewish age, was it?

22. When the Holy Spirit was poured out on Pentecost, did Peter say that it was in the last days?
23. Was this the last days of the Jewish age, or the last age of the world?
24. If the day of Pentecost was in the last days—last age—the days before the cross were not the last days, were they?
25. Did Isaiah and Joel refer to the same period of time?
26. If not, why did they not use language to explain the difference between the two kinds of last days?
27. If the church was established on the day of Pentecost, was it not in the last days?
28. If it was established before the death of Christ, was it in the last days?
29. If the church was established on the day of Pentecost, was its doors open to all nations?
30. If the church was established before the death of Christ, could all nations flow unto it?
31. Did the law go forth from Zion and the word of the Lord from Jerusalem, before the death of Christ, or on Pentecost?
32. If the church was established in the days of John the Baptist, why did Jesus say, after that time, "I will build my church?"
33. Was John the Baptist in the church that Jesus said he would build on the rock?
34. If the kingdom was set up or established before Jesus died, why did he say: "There be some of you that stand here which shall not taste death until the kingdom come with power?"
35. If the kingdom was established while Christ was here in person, why did he tell the apostles to pray, "Thy kingdom come?"
36. If the kingdom was established before the death of Christ, why did Joseph of Arimathea wait for it at the cross?
37. Do we have any proof of people's being added to the church before Pentecost?
38. To whom were the three thousand added on the day of Pentecost?
39. Who composed the church before the three thousand were "added to them?"
40. Were not the three thousand added to the twelve?
41. Were the hundred and twenty there?

42. If so, and they were in the church, why were not the three thousand added to them as well as to the twelve?
43. Was the whole church present at the supper, on the night of the betrayal?
44. If this church began with twelve, and people were added to it all during the ministry of Christ, why were there only twelve to be added to on Pentecost?
45. Does the word kingdom always refer to the church of Christ?
46. Were not the Jews in the kingdom of God?
47. Were they in the church of Christ?
48. What was the middle wall of partition spoken of in Eph. 2:15?
49. Why was it broken down?
50. When was it broken down?
51. If it was broken down in order to make the new man, was the new man established before it was broken down?
52. Was not the middle wall of partition the enmity that existed between the Jews and Gentiles?
53. When was this middle wall broken down?
54. What was the new man in Eph. 2:15?
55. Who was the head of the church of Christ?
56. If Christ, when was he made head? (Eph. 1:20).
57. If Christ was not made head over all things to the church until after he ascended into heaven, and the church was set up before that time, it did not have any head, did it?
58. When did Christ purchase the church?
59. With what did he purchase it?
60. Did he buy it when he died on the cross, or after he went to heaven?
61. Did he receive the kingdom when he went to heaven? (Dan. 7:13, 14).
62. Did Jesus say that the kingdom would come with power?
63. When did the power come?
64. Did the power come at one time and the kingdom at another, or did the kingdom come with the power?
65. Did Judas compose a part of the church?
66. Was he ever a Christian?
67. Did Jesus know that he was not a Christian when he came into the church, or did he deceive him?
68. Would the Baptists receive a Judas in the church today?

69. When Jesus said: "They are not of this world," did he include Judas?
70. At the house of Cornelius, when Peter said: "Was poured on them as on us at the beginning," to what did he refer?
71. If the beginning of the church, then the church was not established until Pentecost, was it?
72. If the new covenant, and the church, was established before the death of Christ, the church was without the covenant until Pentecost, was it not?
73. If the church was established before Christ's death, it was spiritless until Pentecost, was it not?
74. If the church or kingdom of Christ was established before his death, and the apostles knew it, why did they ask him: "Wilt thou at this time restore again the kingdom to Israel?"
75. If the church is the bride, and Christ is the groom, and the church was set up before Jesus died, was she not a widow three days?
76. What is the gospel?
77. Is the death, burial, resurrection, ascension and coronation of Christ a part of the gospel?
78. Was the death, burial and resurrection of Christ preached in fact before his death on the cross?
79. Was not the gospel preached to Abraham?
80. Was the gospel preached to Abraham in the same sense that Paul preached it to the Corinthians?
81. Is it not a fact that it was preached to Abraham in promise, and to the Corinthians in fact?
82. Was the gospel preached in fact before it was a fact?
83. Did not Paul say that Jesus would take vengeance on all of them that obey not the gospel?
84. Are not faith, repentance, confession, and baptism commands of the gospel?
85. When Paul said that Jesus would take vengeance on all them that obey not the gospel, did he have reference to obeying all the commands of the gospel?
86. If so, will he not take vengeance on the man who is not baptized?
87. If not, what commands did he exclude?
88. Is not baptism as much of a command as faith or repentance?
89. If baptism is not essential to salvation, what is it essential to?

90. If it is essential to obedience, is not obedience essential to salvation? (Heb. 5:8, 9).
91. Can a man get into the Baptist church without baptism?
92. Is the Baptist church on the way to heaven?
93. If not, why be in it?
94. If so, is not baptism essential to going to heaven?
95. The law came by Moses, but grace and truth came by Jesus Christ. Is baptism law, grace or truth?
96. If law, then it has been taken out of the way, has it not?
97. If grace, it is essential to salvation, for "by grace are ye saved?"
98. If truth, it is essential is it not? for we purify our souls in obeying the truth.
99. Can a man be saved out of Christ?
100. If not, whatever is essential to getting into Christ is essential to salvation, is it not?
101. Did not Paul say that we are baptized into Christ? (Rom. 6:3, 5).
102. If a man is saved before baptism, is he not saved out of Christ?
103. When a man is really in Christ's body, is he out of him figuratively?
104. Does a man believe into Christ really and is he baptized into him figuratively?
105. Where does the Bible say that baptism is a figure of salvation? Chapter and verse, please.
106. Baptism is a figure, a form, or a likeness of the death, burial and resurrection of Christ, is it not?
107. Since to bury a man in baptism is a likeness of the burial of Christ, should not the man that we baptize be dead?
108. Do you bury men who are dead?
109. If so, how are they dead?
110. If dead to sin, are they ever raised from the dead?
111. Did not Paul tell the Roman brethren, who had been raised from the dead, that they were dead to sin?
112. If they were dead to sin before they were buried, and that death is the one that prompted their burial, and they were still dead to sin, the likeness of the resurrection is not there, is it?

113. If the man is dead in sin when he is buried, and alive to God after he is raised from the dead, there is a likeness of the resurrection in it, is there not?
114. If your man is raised from the dead before he is buried, he is buried alive, is he not?
115. What is the form of doctrine that is mentioned in Rom. 6:17?
116. Is not the doctrine mentioned there, the death, burial and resurrection of Christ?
117. Is not baptism the form of that doctrine?
118. Did not Paul say that we are made free from sin when we obey from the heart that form of doctrine?
119. If we are buried in the likeness of his death, will we be in the likeness of his resurrection? (Rom. 6:5).
120. Would you Baptists baptize a man on simple confession of his faith in Christ, like Philip baptized the eunuch?
121. Did any of the apostles ever require a candidate for baptism to confess that he felt that God for Christ's sake had pardoned his sin, as a prerequisite to baptism?
122. Does not remission of sins take place in heaven?
123. When does remission take place? (Acts 2:38; Acts 22:16).
124. Can the sinner come to Christ?
125. If the sinner is totally depraved, and cannot come to Christ until he is operated on by a miraculous or direct operation of the Holy Spirit, who is responsible if he does not come? Is the sinner?
126. If little babies are totally depraved, what did Jesus mean when he said that we must become totally depraved in order to get to heaven?
127. Where does the Bible say that little babies are sinners?
128. How many plans of salvation are there?
129. If only one, what is it?
130. If it is to repent and believe, what will become of the babies? They can't believe or repent?
131. If there is one plan to save the babies, and another plan to save the adults, then there are two plans, are there not?
132. Does the Bible say anything about the plan to save babies?
133. Is it not a fact that the babies are not lost and do not have to be saved?

134. When Jesus said: "For of such is the kingdom of heaven," did he mean to say that the inmates of heaven were totally depraved? What else could he have meant, if little children are totally depraved?

135. Is there anything in the Bible about infant regeneration?

136. If the babies are depraved and the Bible makes no provision for them, what will become of them?

137. Can a sinner be regenerated unless he has first been degenerated?

138. If, when a fellow is regenerated, he is totally depraved, what will he be when he has degenerated? Will he be teetotally depraved?

139. When does a man receive eternal life?

140. Does Jesus give to his sheep eternal life, or does he give the goats eternal life that they might become sheep?

141. Is Jesus the author of eternal life to any except those who obey him? (Heb. 5:8, 9).

142. Did not Jesus say that eternal life is to be received in the world to come? (Mark 10:28, 30).

143. Does not a man receive eternal life at the end of faith? (Peter 1:9).

144. Does not faith continue until it is changed to sight in the world to come?

145. Is there any such thing as a Baptist church mentioned in the Bible?

146. Can a man be saved without being a member of the Baptist church?

147. Can a man be saved without believing the Baptist doctrine?

148. Can a man be saved without believing the gospel?

149. Will a man ever go to heaven for having been a Baptist?

150. Can a man go to heaven without being a Christian?

151. If a man can go to heaven without being a Baptist, but cannot go to heaven without being a Christian, why not be a Christian and leave off the Baptist doctrine?

The following article by
John T. Hinds is important
and ought to be
given a careful reading
by every one who "nam-
eth the name of Christ."

Which Church Did Christ Build?

WHICH CHURCH DID CHRIST BUILD?

By John T. Hinds

That there are several hundred religious bodies, each claiming to be the church of Christ, or a denomination of the church of Christ, is a fact too plain to be denied. That these religious bodies disagree with each other in doctrine and practice is also plain to any one that wants to see. Did Christ establish all these bodies? If so, why do they disagree, seeing they all have the same Bible? Did he establish any of them? If so, which one? If more than one, how many? It makes no difference which church you join, say many. If this be true, does it make any difference how many churches you join? Men join many lodges—Masons, Odd Fellows, etc.—to get the benefit of all of them. If it makes no difference which church you join, what valid reason can you give for not joining several churches, so as to get the benefits of several? "It would not be right," says one. How do you make this, when it makes no difference which you join? Is it right for A to join a certain church? You think so. Is it right for B to join another church? You guess so. Then, why would it not be right for A to join both of them? No logical reason can be urged against it, provided we have the right to join different churches. In this way the Savior's prayer for union (John 17:21) could easily be answered and Paul's instruction for all to speak the "same thing" (1 Cor. 1:10) could easily be followed. It would consist in each one's joining every church he could find. Then all could speak the "same thing" by each speaking "everything," even if he did have to contradict himself at every point. "But this would be absurd and ridiculous," says one. Certainly, and that is the very reason it makes a difference which church you join.

If it makes no difference which church you join, it will

be all right to join the Catholics, Latter-day Saints, or Universalists. What do you say to this? Then it would make no difference if a man did not join any church. If one man can stay out of one church and be saved, all men can stay out of that church and be saved. Then that church is useless. If it makes no difference which church you join, then all churches are useless for humanity can be saved out of all of them.

Can two or more be right when they disagree? Can anyone show that it is right for four different men to teach and practice different things religiously, and at the same time it be wrong for one man to teach and practice all of them. To illustrate: Suppose it be right and pleasing to God for A to preach "once in grace, always in grace," B to preach "you can fall from grace," C to preach that "immersion only is baptism," and D to preach that "sprinkling or pouring will do as well." Would it also be right for A to preach all these doctrines? If not, why not? If four men preach four different doctrines, the people say God is pleased; if one man should preach them all, they would say the preacher was insane. Consistency, did you say? If four men preach these doctrines, people say they are preaching the Bible; if one man should preach them all, they would call him a simpleton. It is no wonder we have infidels.

If one school teacher says 2 and 2 are 4, another 2 and 2 are 5, another 2 and 2 are 6, another 2 and 2 are 7, would you say all are right? How long would it take the directors to dismiss three of them? Are all of them correct? One church says do one thing, another says do something else. Are they both right? Not unless 2 and 2 are 4, 5, 6, and 7. If God accepts all denominations, and they disagree on what to do to be saved, then God is as well pleased with falsehoods as with truth, for when one man positively denies the statement of another both cannot be right. The Bible says God cannot lie; Christ says the truth makes free (See John 8:32).

1. How many churches did Christ establish? What does the Bible say? Did Christ and his apostles mean what they said, or were they simply joking? Christ said that whatsoever the apostles bound on earth should be bound in heaven (See Matt. 16:19; John 20:23). Paul says: "There is one body" (Eph. 4:4). "But now are they many members, yet one body" (1 Cor. 12:20). What is this body? It is the church. "And gave him to be the head over all things to the church, which is his body" (Eph. 1:22, 23); "for his (Christ's) body's sake which is the church" (Col. 1:24). The body is the church. Paul says: "but one body," hence but one church. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). "Therefore as the church is subject unto Christ (v. 24. See also verses 25, 27, 29, 32). Paul does not say "churches," but "the church." As Christ established but one church it makes a difference which one you become a member of, if you wish to be united with Christ, for he is head of the one church.

2. Are denominations branches of the church? Paul says God has set the members in, and tempered the body together that there should be no schism in the body (1 Cor. 12:18, 24, 25). Is there schism in the supervision among denominations? Certainly. Then they are not pleasing to God. "God set the members every one of them in the body as it has pleased him" (v.18). Did God set the various denominations in? If so, he failed to tell us about it. The Bible does not once name them. If God set in such churches, it is strange that he never said anything about them. If he did mention them, will someone tell where?

Can a man be saved and go to heaven out of Christ's church? If so, what is the church good for? Can a man be saved and go to heaven out of the various denominations? They say he can. Can he be saved and go to heaven without believing and obeying the gospel? No; for it is God's power unto salvation (Rom. 1:16). Then, de-

nominalism is not the gospel or any part of it, for God's power (gospel) gives us all things that pertain to "life and godliness." Then, denominations do not pertain to life or godliness; in fact, they were never heard of for hundreds of years after the church was established and the gospel revealed.

But someone inquires if Christ did not speak of the vine and its branches. Certainly he did, but who is the vine and who are the branches? Christ says, "I am the vine" (John 15:1). As Christ is the vine, who then can be the branches? Denominations? Let Christ answer: "I am the vine and ye are the branches" (v. 5). Ye, who? "He that abideth in me, and I in him." Do we speak of denominations as "he?" No, "If a man abide not in me, he is cast forth as a branch" (v. 6). This is the key; men, individuals, are the branches. Denominations are not hinted at in the passage.

Can there be branches without a vine, or branch rivers without a main river to branch from? If denominations be branch churches, where is the church from which they branched? The unchangeable law of nature is that all natural branches of the same tree bear the same kind of fruit. Who ever saw a grape vine bearing grapes on one branch, apples on another, peaches on another, and plums on another, melons on another, and pumpkins on another? Such a sight would be no more unreasonable than to suppose all the denominations with their different doctrines to be authorized by Christ. As denominations came into existence hundreds of years after the days of Christ and the apostles, they must be of human origin, and no one has a right to belong to any of them.

3. Which is the church Christ established, and who compose it?

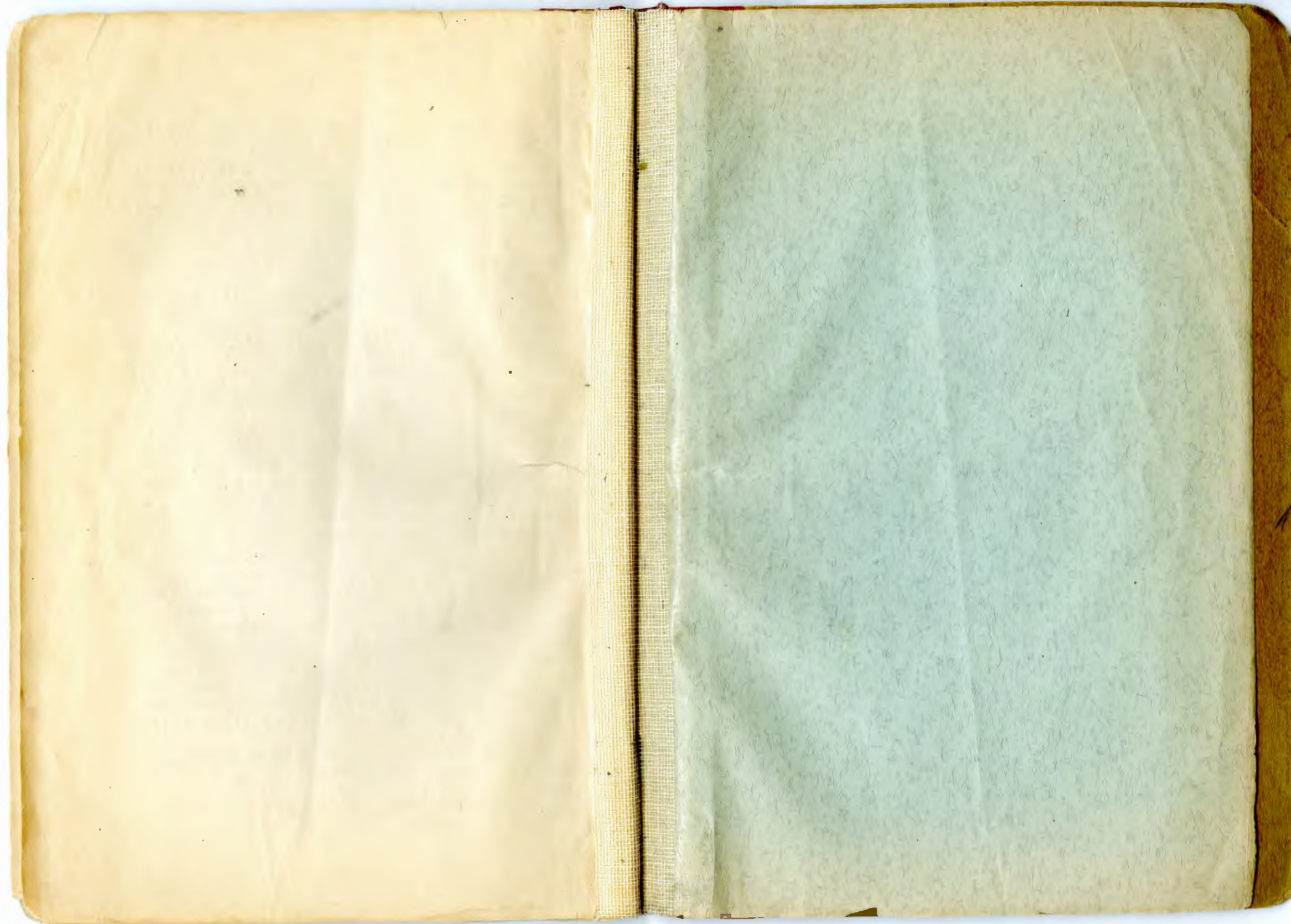
It is called the "church of God" (Acts 20:28). Christ says "my church" (Matt. 16:18). Paul calls congregations "churches of Christ," (Rom. 16:16). What about the ex-

pression, "Christian Church?" The Bible does not use it; the Bible speaks of God's church, Christ's church. The church is composed of Christians, but does not belong to them, they belong to it. Are men Christians outside of this church? No more than men are Masons outside of the Masonic lodge. Reconciliation is in the one body which is the church (Eph. 2:16; 1:22, 23).

What are the characteristics of Christ's church? (1) It accepts the Bible as furnishing all instructions needed or allowed (2 Tim. 3:16, 17; Rev. 22:18, 19); hence, rejects all human creeds and names. (2) It accepts the apostolic teaching that people should believe, repent, confess and be baptized to become Christians (Acts 16:31; 2:38; Rom. 10:10; Acts 22:16). (3) It teaches that the Scriptures thoroughly furnish the man of God "unto all good works" (2 Tim. 3:16, 17). Hence, it rejects all human aids to the worship and work, such as the organ, church suppers and societies. Can anyone show where the apostolic church ever wore a human name, made a human creed, gave a church entertainment, used instrumental music in worship, formed societies, taught sprinkling or pouring to be baptism, or that people were saved without baptism? It cannot be done, and very few will undertake the task.

In the apostolic church no preacher was ever called "Reverend" or "the pastor." Every scholar who has carefully investigated knows that the words "elders," "pastors" and "bishops" all refer to the same class—the overseers (elders of each congregation, Acts 20:17, 28)—and not to the preachers as a class. "Rev. Paul," "Dr. James, the pastor of our church," is not the language of God's book. Peter says, "Speak as the oracles of God" (1 Pet. 4:11). Why disobey him?

Are you a member of the church Christ established? Read the following: Matt. 7:21-23; Heb. 5:8, 9; Gal. 1:16-20; Matt. 15:9.



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